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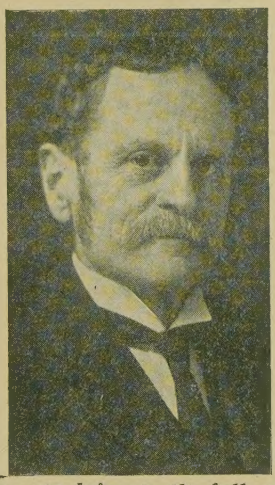
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



After the Convention--What?

WHAT has the recent Convention at Pittsburgh done for you who were delegates to that Convention? You were the representatives of forty-eight thousand members, gathered together in a thousand and one societies. Did not your heart burn within you while in attendance upon this Convention? Have you carried some of this fire to your Societies in the work at home? How many of you have asked yourselves the question, "Did God send that message to me?" and present it for a personal answer? "Am I called of Him to enter the Gospel ministry and to become a Missionary?" The Deaconess work has called some of our women. Has that call come to you, my dear woman Leaguer? "What is my duty with so much knowledge?" should be the question which each one of us asks himself. We certainly know whether we are doing to the full, or whether we are neglecting some duty. It may be that we are wasting our energy, or failing to use it, but the time has come when some of those present at Pittsburgh must decide upon their life work. Men and women are needed now as never before; the recent Edinburgh Conference demanded that the men and women sent out as missionaries shall be the very best in spirit, body and education; and we should send our best. One young man came to your President at the close of the Rally, and said: "As a result of this Convention I have decided to pursue my studies and prepare myself for the ministry." We would be rejoiced to hear of others. We trust that this is not an enthusiasm of the moment, but that it will be lasting, and that there may be many who will follow this Convention with an answer to the Lord, "Here am I; send me."

Our Luther League has been in a formative state for fifteen years. We seem to have been upon the mountain, and to have had a vision of what is before us. Shall we forget that vision, or shall we rise to the occasion and go forward? Your sincere and interested friend,

Wm. C. Stoever,
President.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

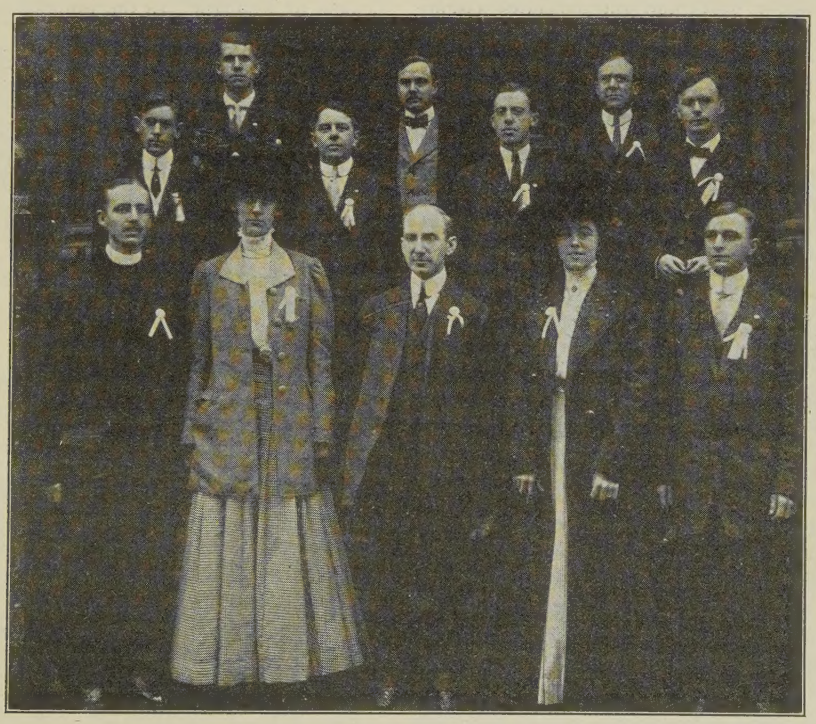
Luther League of America

Ninth Convention at Pittsburgh, October 25-27, 1910

BY ANNA M. LANDIS.

IN every conceivable way, the Ninth International Convention of the Luther League of America leaves the impress of being a grand success. Several of the prominent ministers and delegates summarized this fifteenth anniversary of the Luther League of America as "the greatest religious convention they had ever attended." To translate the inspiration felt by those in attendance into the terms of a printed report is by no means an easy task.

Following closely upon the Pennsylvania State Convention, held near Pittsburgh, high hopes were entertained of a large attendance. In this there was no disappointment. Over one thousand local organizations, seventeen States, fifty-three districts and four foreign countries were represented at this convention.



NATIONAL CONVENTION COMMITTEE OF THE PITTSBURGH DISTRICT LEAGUE.
C. W. Herman Hess Frank Benbow Samuel L. Hamilton
Harry T. Myers K. J. F. Wilharm Jas. McC. Frank J. M. Reed
Rev. E. A. Trabert Miss Anna E. Kempf Chas. W. Fuhr Miss Emma Brogl Harry J. Gehring

The efficient local committee, whose faces are shown on this page, planned most magnificently for the convention. It was called

the National Convention Committee of the Pittsburgh District League, and was headed by Mr. Charles W. Fuhr as chairman, and with these members of the committee: Miss Emma Brogl, C. W. Herman Hess, Rev. E. A. Trabert, Rev. Robert W. Woods, Oscar W. A. Oetting, William N. McNair, Samuel L. Hamilton, Harry J. Gehring, J. M. Reed, K. J. F. Wilharm, James McC. Frank, Rev. Jerome M. Guss and Miss Anna E. Kempf.

How appropriate a place of meeting was Pittsburgh, the toiling workshop, with its hum of industry. Lutheranism in this great industrial center is strong and suggestive of live hope and promise. The convenience of access to Pittsburgh made it possible for a grand body of Lutherans to assemble, making this convention the most notable in the history of this organization.

In the beautiful church, in all its rich appointments, where the League had been organized fifteen years ago, the delegates assembled to consider the theme, "The Great Commission." The magnificent sanctuary was crowded not only at the opening session, but during the entire convention. Artistic programs, beautiful badge gifts and handsomely illustrated book and map of the city, replete with interesting information, were handed each delegate. But to try to give more than a faint idea of the features of the convention would be like talking against the noise and roar of the city's iron foundries. One may at least attempt to recall and share with others portions of the good received, the true spirit of worship, the punctuality and order of the services, the marked ability and arrangement of the program, the unmistakable evidence of outline and ability manifested in the arrangement and what was said and the art of putting it, the spirit, the splendid music and the grand final, made a most profound impression. By summarizing the characteristics of the convention and by extracts from the addresses and reports, much of the enthusiasm felt at Pittsburgh may be conveyed to the utmost points of the League.

Such a convention as this exerts a telling influence for good on all parts of the Church. The convention was characterized by zeal and earnestness that bodes well for the future of our Church. The good work being done by the Luther League can nowhere be realized than at a convention of this kind. One could not fail to note the characteristics of this convention, the unanimity of opinion that prevailed. The messages brought to the convention were stirring, and the point of view was one of the greatness and power of the youth of our Church in the cause of missions.

The speakers were with few exceptions men who had not appeared before on the programs of the Luther League of America, and they represented a great portion of the States mentioned, as well as various synods and nationalities. The tone of the papers and addresses was highly spiritual. They showed an interest and knowledge on the part of those who spoke on the subjects assigned to them.

The closing rally was an inspiration. The music, assemblage and the addresses of the speakers were truly significant, exciting unusual interest and enthusiasm.

The convention at Pittsburgh has passed into history. Beyond all question it was the greatest gathering in the history of the Luther League of America. In the number of accredited delegates and visitors and in the character of the representation it was very important. We believe that the delegates and friends present will carry from Pittsburgh to their respective Leagues and congregations some of the good things which they received, and share them with their co-workers at home.

We look for good results from the Pittsburgh Convention, that sparkled with gems of thought from beginning to end. The story of the convention follows here.

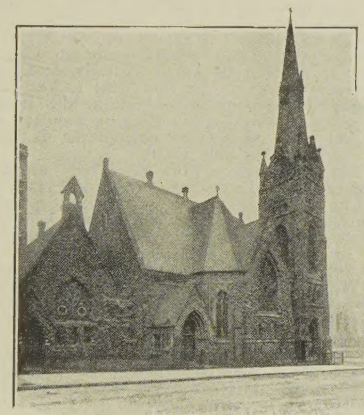
First Session

The fifteenth anniversary or the ninth convention of the Luther League of America began its first session in the First English Lutheran Church, Pittsburgh, Pa., on Tuesday evening, October 25. Fifteen years ago in this same church 381 delegates, representing twenty different Lutheran organizations of people, assembled to organize this movement. At this convention fifty were present who had attended the first convention. Today the Luther League idea has spread around the world.

The large auditorium of the convention church was filled to its utmost capacity at the opening session. One of the impressive features of the session was the eagerness of the delegates and visitors to hear the papers and addresses. Notebooks were freely used, valuable facts were jotted down and made part of the reports afterward to be presented at home.

The vesper service of the first session was conducted by Rev. Dr. F. P. Manhart, of Susquehanna University, Selinsgrove, Pa., and Dr. A. L. Yount, pastor, of Greensburg, Pa. Psalm 2 was read, and the Scripture lessons were Matt. 28:16-20 and Col. 1:21-29. After the singing of the hymn, "Now Thank We All Our God," Rev. George J. Gongaware, the pastor loci, welcomed the delegates and visitors to the convention.

Mr. E. F. Eilert, of New York, chairman of the executive committee, responded on behalf of the convention. Among other things



THE FIRST CHURCH,
Where convention sessions were held.

he said he deemed it was a peculiar privilege to respond to this address.

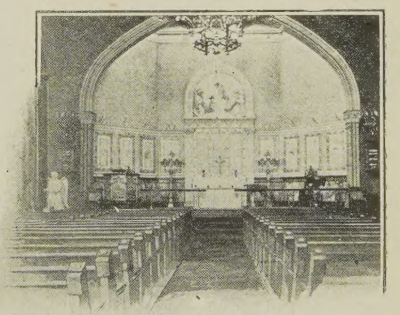
"We are no longer a child, but a youth of sensible age, and we must now take up the responsibilities of life." He referred to the first convention when Dr. Geisinger spoke the word of welcome to which he responded fifteen years ago, and of the sadness he experienced that Dr. Geisinger and some others are not with us any more, naming four, once prominent in the work, who have gone before: Frank A. Hartranft, Esq., Frederick T. Huber, Dr. Baugher and Dr. S. F. Mohldenke, then president of the General Synod. While they are no longer with us, their works do follow them. The speaker quoted Dr. Mohldenke's words as uttered on the floor of the convention fifteen years ago. "This has been a glorious convention, conservative in character, a convention where the laity take hold of the work. We have honestly to stand by God's Word and the confessions of the Church."

The vested mixed choir of the church sang Foote's "The Lord Is Our Refuge and Strength." Mr. William C. Stoever, president of the Luther League of America, read a few sentences from a letter received by the general secretary from a missionary in India as a sentiment for the convention. He then introduced Mr. E. Aug. Miller, of Philadelphia, who gave an historic review and spoke substantially as follows:

It would be impossible to review in fifteen minutes the past fifteen years of the history of the League. I will not attempt the impossible. Let me, however, suggest a few thoughts which come to me upon this anniversary occasion.

The Luther League was born, not as a matter of convenience, nor as a gratification of personal ambitions, but as a necessity. This necessity was of a twofold nature. In the first place, the conditions of the times demanded it. Young people's interdenominational societies had been formed. The utilization of the energy and activity of the young people in the churches having been recognized, and general societies for their organization having been effected, there was necessity for the Luther League in order that this new thing in Church life might be encouraged and developed in our Lutheran Church amid proper conditions and in a healthy atmosphere. But the necessity which gave birth to the Luther League arose also from a hoped for future. The future of our Church is with her young people. They must be taught to know her history and doctrine and love her for the truth which she teaches. She does not appeal to the senses, nor does she offer social position. Some of her doctrines may be considered "hard," even as many of the disciples turned away from the Master because of the "hard saying" which he told them. But our young people must be taught that she holds and teaches the truth and declares like Peter of old: "To whom shall we go." The Luther League teaches and instructs the young, and with them lies the future of the Church.

The League has always maintained and preserved a conservative position in all her teaching and practice. To this in large measure she owes her life and success. Let her depart from this conservatism and



INTERIOR OF THE FIRST CHURCH.

her days are numbered. Of, by and for the Church has been to her no empty formula, but a living, active principle.

Nor has her life been devoid of fruits. By these rather than by any profession of faith or declaration of principle must she be judged. Passively has she acted as a harmonizer of the various branches of our Church. Having neither desire nor purpose to unite, she has by her meetings and influence harmonized those branches of our Church represented in her membership. She has also created an atmosphere which has developed a desire for knowledge—knowledge of our Church and her doctrines. Our catechetical classes do not give our young people that knowlelge of the Church her history, her heroes, her doctrines that is truly requisite to beget a love. Where they stop the League begins.

Time forbids my speaking of what the League has done in an active way. The development of our young people along the lines of intelligent, active, Christian service has been her concern, and for this she has worked and prayed. Only a measure of

success doubtless has crowned her effort, but for this we thank God and take courage.

In the absence of Mr. I. S. Runyon, of New York, the next speaker, whose subject was "The Standing of the League Today," by appointment of the executive committee, the general secretary, Rev. L. M. Kuhns, read Mr. Runyon's address.

THE LEAGUE TODAY.

To discover the secret of the "Call of America," which is so loud and strong as almost to depopulate whole provinces of the Continent of Europe, the best and keenest thought of Gospel ministers, statesmen, philanthropists, psychologists, financiers, merchants, and almost every other class of student, has been given.

Almost all possible answers have been given. "The attraction of high wages," "The law of supply and demand," "A dense population filtering into a sparse one," "The westward move of civilization," are some of the answers. But somehow these answers fail to satisfy the close observer of the units of the stream of humanity that continually empties itself on little Ellis Island in a corner of New York Harbor. Something in their eager faces and earnest speech makes one look deeper into the thought and life of the immigrant than he need go to get the answers quoted.

The real answer to this question seems to have been given by the leader of an emigrant band on the eve of sailing from Naples for the New World, who when entreated by his companions for some words about America, rose to his feet and waving his hand over the table at which they sat, said: "In Italy a man must stoop, must crawl; in America he stands upright. In Italy a man is a dog; in America, a man. All is free there, big, good."

What America is to the subjects of a Continental European monarch, that the Lutheran Church is to Christendom. She preaches the truth which frees from sacerdotal bondage on the one hand, and saves from ecclesiastical anarchy on the other. "The *truth* shall make you free." The Lutheran Church is preaching the truth, without regard to its effect upon the earthly fortunes of men.

And the Luther League is today helping the Lutheran Church preach the truth. It is helping the youth of the Church grasp, understand, and assimilate the truth. It is helping them plant their feet firmly upon the sure Foundation, and then to build the superstructure of life and character according to the plans and specifications laid down in the Gospel.

I say the Luther League is leading the youth of our Church, and other youth whom they can reach, to understand and build into character the truth of God's Word. Why are so many of the finest minds in the world skeptical as to the Gospel? I believe many who were reared under Christian influences, and perhaps became members of the Church, finally lost their grip upon the Gospel because they never developed and strengthened their childish ideas of the Gospel.

Who of us has not, in later life, been amused by a rehearsal of his childish and youthful ideas of any secular subject, even the most common and simple? And yet, how many of the finest minds never think it necessary to revise and improve their childish ideas of religion. If our first knowledge of the natural sciences needs to be supplemented and strengthened, how can we expect to get through life satisfied with only rudimentary knowledge of the *queen* of *all* sciences—the science that leads us to God?

The Luther League is putting the youth of our Church *under the necessity of continuing* his study of the religion Jesus Christ taught. It is furnishing him with the material for a post-graduate course, and to a degree it is providing the incentive. At least it is making such a course possible for him, and opening his way to pursuit of it.

Just here is the place to answer a question some have asked. Has not the League finished its work? is inquired. I answer, not until the Church has found a *better* plan of leading the youth to continue his study of religion after confirmation, has the League completed its work. And let no one confuse the issue. It is clear and plain.

And let me suggest, also, in this connection, that the League plan is *comprehensive*. The system of education we have developed is not one-sided, or sectional, or partial; it is comprehensive, balanced, inclusive. There is room in its scope for all essentials, and it does not make a sacrifice of one for the benefit of another. Doctrine, practice, ethics, missions, and the history of religious mankind which strengthens them all, are included. And the well rounded religious manhood and womanhood which is bringing our Lutheran Church to the fore in this country can partially, at least, be credited to this well balanced system of presenting Gospel truth.

Again, the Luther League is strengthening the forces of our Church by the process of coalition. It is universally accepted that division in the Church is a source of weakness, but it is also practically admitted universally that there is no cure for this weakness, at present.

Now, though there have been many statements published affirming the League's activity in this direction, the plain fact is that the Luther League of America is not putting one ounce of energy into an effort to bring about organic union of the Lutheran Church. The League is keeping its hands entirely free from this troublesome question. In the effort to keep free from the controversies of this question, the League has been misunderstood. But these misunderstandings have not been allowed to change the League's course of neutrality in this matter.

In planning the League's work there has been kept in mind always the fact that all branches of the Lutheran Church have enough of the fundamentals of the Christian religion in common to keep the young people busy for several years after they are confirmed. For instance, we offer the student the "Lutheran Manual" from one branch of the Church, and "The Way of Salvation" from another branch. And no one stops to question the teachings of either. In fact, no man who values very highly his ecclesiastical reputation differs seriously with either. And with so much of essential value upon which to agree, we of the Luther League find little time to dispute about the questions of lesser importance as to which we do not see eye to eye.

This emphasis of the essential features of the Christian religion which the Lutheran Church as a whole understands quite differently from the reformed denominations, is drawing together the youth of our Church in an army, to some degree, united. Let no one oppose this process until he understands it. Opposition after it is understood is unthinkable.

Lastly, the Luther League is adding strength to the Church by broadening the vision of the younger men and women.

Bearing the banner of the Cross, let the young people grasp the sword of the spirit, which is the Word of God, don the breastplate of righteousness, shoe their feet with the preparation of the Gospel of peace, and carry the Lutheran Church's teachings of the doctrines of sin and of salvation by grace through the Word and the sacraments, into the realm of humanity that is bounded only by the end of time.

At the conclusion of this address the convention rose and joined in singing Bishop Heber's great hymn, "From Greenland's Icy Mountains." Following this was President Stoever's biennial address.

President Stoever's Address

The Luther League of America is to be congratulated this evening at the opening of this ninth convention. In this Church fifteen years ago it was born. During these years a vast amount of work has been done in the circulation of information, and the organization of Luther Leagues, State, District, and Local. And through all this period the Luther League has adhered to the principles upon which it was founded, to its motto, and to its churchly character. Our young people have

developed an interest in the study of the Bible, and have grown in the knowledge, not only of its truths, but of the work of the Church at home and abroad. We believe that our congregations have received a blessing from this organization wherever it has been organized in the Churches, and that service and giving to the Church have been largely increased. Our General Secretary writes: "Never in our history, as far as I am familiar with it, has there been a time when we had so much for which to be thankful, or when the opportunities seemed so auspicious for the future."

The Edinburgh Conference held June 14-23, 1910, was the most wonderful event of recent times. The spirit was catholic, and the unanimous feeling of the delegates, endorsed by the visitors, was that the time has come for aggressive missionary enterprise. The subject of our convention is in harmony with that great conference, fortunately chosen, it seems; and it is hoped that it will be helpful in imparting information, and in bringing some of our members to consider their duty under the circumstances. Our congregations should be aroused, and that can be done only through the efforts of the individuals.

"The restless millions wait
The Light whose dawning maketh all things new:
Christ also waits, but men are slow and late.
Have we done all we could? Have I? Have you?"

The editor of Lutheran Woman's Work, in the September issue, puts it in these words: "A missionary says: 'The greatest difficulty is not in the foreign field, not with the heathen. It is with the lethargy at home; a reluctant Church, a hesitating discipleship, a Church not ready when the world fields are waiting.' In the words of Dr. Parkhurst: 'You can fumble over a piece of work and call it a chore, or you can breathe your soul into it and call it a mission, an apostleship that God has anointed you to.' In this missionary work God has given us a mission, not a chore, and He has anointed us to an apostleship, and as His true followers we must breathe our souls into the work He has given us to do. The overcoming of indifference is one of the greatest tasks which confront the Christian Church to-day, and it is one of the greatest tasks which confront the missionary enterprise. Personal responsibility and consecrated enthusiasm are needed in arousing others. We each have our God-given part."

We are meeting in a busy city. There is much to occupy our attention. There are many lessons to learn, and it might be well if a portion of our time here could be spent in visiting some of the active business places within the limits of Pittsburgh. We might there learn how the men of the world conduct their business and make it a success, and from them receive some points which will help us in the conduct of the King's business. It is too truly said that the business of the Church is not managed upon business principles, and it becomes the youth of our Church to learn that God's work must be conducted as carefully, conscientiously, and faithfully as that for our daily bread. When we have system introduced into our Church work and Church study then we will have reached a point where we will be enabled to do larger and more effective work for the Lord. The great question for each one to ask himself is, "What is my own responsibility to God, and am I doing my whole duty?"

God has crammed both thy palms with living seed:
Let not a miser's clutch keep both nands tight,
But scatter on the desert's barren need
That fragrant blossoms may reward God's sight.

God has dipped deep thy cup into His spring,
Which drippeth over, it is so well filled;
Lend it to some parched life, and let it bring
Laughter and song to voices drought has stilled.

God gave to thee His only well-loved Christ,
Whose steps have smoothed the road that leads the home:
Tell those whose road is rough, whose way is missed,
That He has called all weary ones to come.

So shall thy giving set for thee God's smile,
And thine own soul drink deep draughts of His love;
Earth's shadows shall grow bright as heaven, the while
A web of glory round thy life is wove.

And now, what of the League? What impression has it made upon each one, and what benefit has been received from it? If nothing, is the weakness in the League or in you? Some time ago a gentleman said to me, "I hear that the Luther League has accomplished its purpose." If that be true, then God be thanked that it has existed fifteen years and has accomplished *something*. If it be not true, then these fifteen years should be a sufficient preparation to make its influence still greater among the young people and our various congregations. A writer in one of our Church papers speaks of "The power of the Luther League to build up well-equipped men and women to live the Christ-life every day, and in all walks of life be a prominent factor." In a private letter one of our prominent pastors writes: "The future of our Church depends on the training of our boys and girls to-day, not only in general distinctive truths, but in the distinctive doctrines and practices of our own Church." We believe that the Luther League has done much in this direction, that our young people know more of the Scriptures, of the truths taught by our Church, and of the work and needs of our Church, than the former generation. And we believe that it has a great future before it, if every one will do his duty, and if the pastors and the officers of the individual churches will give it their hearty support. If we are Lutherans in name, let us be so in life and practice, and if our Church is to be the power which its numbers indicate it should be, then we must all get together and labor together as one man in the education of our Church membership, and of those who are to be our leaders and active workers in a few years. There are those who do not favor the Luther League; why, it is not necessary to say, except that we believe they have not honestly investigated, and do not know for what it

stands. We regret that there are organizations in some of our Churches which seem to be antagonistic and intended to oppose the Luther League; but we hope that in time these will understand our constitution, and will believe that every Lutheran society, of whatever name, is welcome as a member of the Luther League of America.

In the opinion of your President we need a reconstruction of our Reading Course, and if he had the power to do it, and the money wherewith to carry out the plan, the Luther League of America would issue a series of booklets on subjects connected with our work, to be furnished at a nominal price, so that every Luther Leaguer would become the possessor of a standard book upon various subjects which concern our Church and its work.

There has not been during the past biennium so much criticism of the "Topics" as in years previous. The reason for this is that our young people, supported by their pastors, are beginning to realize the need of diligent study, and also because these have been issued in a simpler form, and better adapted to the circumstances of our people. The writer referred to before, in his letter, speaks regarding the "Topics" in these words: "I have felt, as others have, that the 'Topics' of the League have been a little too heavy for our average young people; better thus than too superficial. I am glad to see a line of 'Topics' now being used of a more practical character, and yet churchly in their tendency. Never sacrifice the Biblical, churchly Lutheran character of 'Topics' and readings for the merely popular."

In our League meetings there is a preparation for good work, if our members will carefully and prayerfully study the "Topics" week by week. So often the preparation is left entirely to the leader; some of the members come only to listen, some only as a matter of duty, but few to help in the conduct of the service. Whilst some complain that these "Topics" are too difficult, yet the consensus of opinion of those who have diligently and faithfully followed them is that in the years during which these have been issued many things have been learned which could not otherwise have been obtained. Where these "Topics" seem to be beyond many of the young people our pastors can render great assistance, and although the burden to them may sometimes be great, yet the result will be encouraging, because it will make the young men and young women valuable helpers in his work. Thus the congregation will be advanced, and through it an influence will be felt in other Churches and in the Church at large.

One of the most serious concerns of your President has been the Junior Luther League. If properly led, it can be made a great force; in early life the seeds of truth can be sown so that they will not be eradicated, and the Juniors will appreciate promotion to the Luther League when the proper time arrives. How to reach and hold the young people is a serious problem. The boys especially need to be held; the girls naturally take to religious matters. The chairman of the Executive Committee of the Lutheran Brotherhood, which is trying to reach the boys as well as the men, writes: "I have examined the Junior Luther League Topics. I like them, and wish the course were used by all our young people's societies of whatever name. The boy problem is a difficult one. If the Luther League Convention in Pittsburgh can help solve it, it will have been a great blessing, if nothing else were done. The boy needs a treatment somewhat different from that usually given in our average young people's society. He wants something that appeals to his boyish nature to win his attention and hold him and then train him for the Church in such things as are suggested in the Luther League Topics." Cannot we as a League help to solve this problem, and provide for our boys?

The Church needs ministers and deaconesses. There is a scarcity everywhere, and the League must do its part, too, in preparing and directing the young men and women of the Lutheran Church to consider their duty in this direction. We have noble young men and women. Their addresses at the State and District Conventions show their ability, towards the development of which the Luther League has done much. It would be well to have a record from all the Leagues of this country, showing the number of members who are pursuing an education, and the proportion preparing for service in the ministry or as deaconesses. Recently we read of one League with two members studying diligently for this service; and at one of the State Conventions "five societies reported sixteen members in the ministry; eight societies a total of eighteen members studying for the ministry; two, a total of two members in the deaconess work; another, one member planning to enter the deaconess work; and another had sent fourteen missionaries to foreign fields. Two societies are supporting a native missionary each in China, and one is supporting a girl in a girls' school in India. One society this spring elected a committee of ten to raise for the Church the required per capita amount for foreign missions as voted at the Lutheran Denominational Conference of one of the Laymen's Missionary Conventions."

Our General Secretary has been performing his duties faithfully, and has been present at many of the Conventions, both District and State. His field is large, and he cannot cover it as some of our Leaguers wish. Distances are great in this country, and some places to be visited are not accessible except by much travel. His expenses are necessarily large, and it seems to your President that this Convention should provide for a larger allowance to him, both for services and expenses.

We have much to consider. We need thought, patience, good judgment, and much prayer to secure proper results. Let nothing personal or selfish be introduced or considered, but let us all work and act for that which will produce the best results in our Church

work, a spirit of loyalty to the Church and to Jesus Christ, our Leader, in all His work.

Prepare us, Lord, for this great work of Thine
By Thine own process; we know not the way
To fit ourselves; we only grope; the day
Is Thine; its light, a ray from Thee divine,
Illumes the path where Thou wouldst have it shine;
And in Thy light our own poor, struggling ray
Gets new encouragement until we say,
With longing hearts, "Thy will be done, not mine."
Then we are ready; then thou wilt use our powers
To spread Thy kingdom and build up Thy cause;
And thou wilt make our consecrated hours
Our sunniest; nor will the world's applause
Affect our service, for we look to Thee
For all we have and all we hope to be.

Recently a convention of the Pittsburgh Luther League was held in this First Church of Pittsburgh; the report in one of our Church weeklies concluded with these words, which are worthy of consideration by us, as we must help in this great consummation:

"As for that Luther League convention, it was a pleasure to see that large assembly of youth and vigor. But we made a little discovery, maybe. When we looked into the faces of the many gathered there it was impossible to tell by the brightness of the eye, the fairness of the countenance, the handsomeness of dress, or the firmness of tread which was G. C. or which was G. S. When we brushed sleeves with one and another we found that our sleeves were not soiled, and when we shook hands, there was nothing blacker left on them than Pittsburgh smoke. Would it not be a day for heavenly rejoicing if the Church of Jesus Christ would pray just a little more effectively as Jesus prayed on that sad night: 'Neither pray I for these alone, but for them also which shall believe on me through the Word; that they all may be one; as Thou, Father, are in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.' One may well believe that our Lord would be glad that He died for us, if we fulfilled His prayer, 'That they may be one,' 'That the world might believe.'"

An offertory anthem, by Martin, "Ho, Every One That Thirsteth," was rendered by the choir. The first session of the convention closed with the vespers, and the benediction and prayer pronounced by the pastor of the church, Rev. George J. Gongaware.

Second Session, Wednesday Morning

The second session of the convention began promptly at 9 o'clock with devotional services that blended immediately into the business session of the convention. The religious services were conducted by the Rev. A. L. Benze, Wheeling, W. Va., the delegates and visitors joining in singing "All People That on Earth Do Dwell." The Psalm for the morning was the 24th, which was read responsively. Prayer was offered and the notes of "Jesus Shall Reign Where'er the Sun" filled the magnificent sanctuary with praise to God. Luke 24:44-53 was read, and with the singing of "Hail to the Brightness of Zion's Glad Morning" the business of the convention was inaugurated. Mr. Stoever, president of the Luther League, said: "Let us in the spirit of our Master come carefully to prepare and consider the topics of this convention so that we may be ready for the work that is to engage our attention during the sessions of this convention." Reports of the general officers were called for. The first report was that of the general secretary, Rev. L. M. Kuhns, and is here appended for careful study and reading by the Luther Leaguers everywhere.

Report of General Secretary

When we met in this church fifteen years ago it was to organize a national society. Today we meet as an international organization. On October 30, 31, 1895, 381 delegates, representing twenty different societies from New York, Pennsylvania, New Jersey, Ohio, Indiana, Illinois, Wisconsin, Kentucky, West Virginia, Kansas, Nebraska, Minnesota, Michigan, Connecticut, California and the District of Columbia, organized the Luther League of America. At Chicago in 1908 there were fifteen States organized, 53 district organizations, 836 locals, with 42,352 members, and 136 Junior locals, with 6,307 members, making a total of 972 locals, with 48,659 members. At Chicago in 1908 the Luther League of Canada, organized April 23, 1908, and the Luther League of Porto Rico, organized March 1, 1907, were received. During this biennium there has been a substantial growth.

The last two years have been marked by increased Christian activity in Luther League work.

Aid has been given in the repairing and erecting of church edifices. Bells have been purchased, pipe organs installed through contributions of the local Leagues, and Christmas baskets have been given to the poor. They have assisted in publishing parish papers. Through the interest of the Leagues lecture courses, embracing scientific, literary and educational topics, have been given, and noon-day services have been successfully conducted during the Lenten tide. Students have been supported in the foreign field, and from Luther Leagues missionaries have gone into the Orient to bring the Gospel of peace to the unenlightened still sitting in pagan darkness. There has been a marked increase in contributions to benevolence, and material assistance has been rendered in raising the Synodical apportionment. The attendance of young people at the services of the Church has increased, and their participation in the affairs of the Church has enlarged. It has been observed that our young people have manifested a willingness to help their Church, and an ability to do so. The fifteen years of training of young men and young women in the Luther League has made possible in no small degree the Laymen's Movement and the Laymen's Missionary Movement in our Church. All these activities have been of material advantage to the Church.

There has been an increase in the number of candidates for the ministry and of probationers for deaconesses. This is an important feature in the work the League is doing for the Church. It is arresting the attention of young men and young women and directing them for a life work to the office of the ministry of the Word and the ministry of mercy.

New value as been given our Luther League literature, as pastors have come to recognize the unconscious but none the less powerful influence literature exerts in shaping the religious life of our young people. This has won for us attention and respect.

The Junior work has been developing. This work should conform to the principles laid down in the Handbook and approved by the convention at Canton in 1906. With the growth of this work the principle of auxiliary, authorized by the convention at

Chicago, should be respected. This work is full of hope and promise. It is accorded a place in the program of this convention. We commend this feature.

Generally it may be said the work of our State and District conventions, and also that of the rallies, has been excellent. It has been a matter of agreeable surprise and one for congratulation to observe the splendid talents and fine capabilities of our young men and women who have participated in these meetings. Through the kindly co-operation of the presidents and Executive Committees of the States it has been possible for the general secretary to attend all but one of the State conventions this year. Only by the courteous co-operation of State Leagues, for which we are grateful, has this been possible. Everywhere loyalty and activity have engaged the attention of our State, District and local Leagues.

A carefully arranged tour of two States, one in connection with the State president, has been made. Opportunity was given the general secretary to address the student body of four of our colleges, namely, Trinity of the United Danish Church, St. Olaf of the United Norwegian Church, Pennsylvania College, Gettysburg, and Jewell College of the Hauge Synod, Jewell, Ia.

During the biennium the general secretary was absent for ten months. This absence, recommended by the Executive Committee, was authorized by the Chicago convention. The time was spent largely in visiting the mission fields in the Orient, especially the mission fields of our own Lutheran Church.

The work of the Luther League of America was presented at their request to the missionaries at Pyng Yang, Korea, at a joint service of Methodist and Presbyterian missionaries, and we also spoke of our young people's work to the students of Union College, Pyng Yang, Korea, through the courtesy of President Becker. The missionaries of Korea—Methodist and Presbyterian—said to me: "Why don't you Lutherans establish a mission in Korea? Tell your young people of this wonderful field and its work for Christ." Today I am discharging that injunction. Think on these things! In Seoul, the capital of Korea, we met a young Lutheran teaching in the Y. M. C. A. School who is a member of one of the churches in Lancaster, Pa., founded by the ancestor of the president of this body. In Korea we spoke five times.

In Japan we spoke eight times, and two meetings were held with missionaries and native workers, at which the Luther League, its spirit, its principles and its purposes were thoroughly discussed, together with the things it might be well to embody in League work in the Japanese mission field. In Japan we met a former officer of the Wisconsin State Luther League.

In China we spoke seven times. Through the kindness of President Lowrie we were privileged to address the student body of the Peking University, and a like courtesy was extended by President Bowen, of the Nanking University, where we were introduced as general secretary of the Luther League of America, and participated in the university's mourning for the death of the late Emperor and Empress Dowager. Four meetings were held in China at which the work of the Luther League was presented and literature distributed. We were fortunate in getting this work to the attention of the chairman of the movement for an all-Lutheran conference in China, and correspondence since our return to America indicates interest and study of our work with commendation of its spirit. At an all-missionary meeting in Hankow, which we were privileged to attend through the kindness of our German and American Lutheran missionaries, our Lutheran Church was invited to send a medical missionary and co-operate in the hospital being established in Hankow, the largest in China. At a dinner given by the missionaries of Hankow and vicinity in honor of Sir Charles Tarring and Prebendary Buckland, of St. Paul's Cathedral, London, commissioners of the London Religious Tract Society, at which the British Consul presided, I was bidden "to go back to America and tell the young men and young women of the great Lutheran Church that their co-operation and participation in this great work would be cheerfully welcomed." They said, "Send us a doctor." You have the message today. Will some Luther Leaguers think of this, and is there not some one who will make this fifteenth anniversary memorable by offering himself or herself for these fields through one of the boards of the Church?

In India we addressed the Luther League of Rajahmundry. It was a most interesting meeting. With the consent of the pastor of the church we presented the president of the Luther League of Rajahmundry with a Luther League badge in the name of the Luther League of America. They formally requested me to present you their fraternal greetings. At Renta-Chintala we organized a Luther League with 80 charter members, 60 men and 20 women, and adopted a constitution in harmony with our model constitution for their local work. We presented the work to a meeting of the missionaries at Guntur, and to the missionaries and assembled young people, and spoke to a magnificent audience of students, professors, merchants, lawyers, Brahmins, European officials and missionaries in the chapel of the Watts College. At Neyuderapeta we were given full opportunity to speak of the League movement to the Hermansburg Mission. At Tranquebar we had the privilege of visiting the grave of Ziegenbalg, and also of presenting the work of the Luther League to the synod of the Leipsic mission and to the students and church membership in the chapel of the seminary within the Ziegenbalg compound. Also at Madura, Trichinapoly and Tanjore, where we visited the grave of Schwartz, we were asked to speak of our work. We met members of the committee of the All-India Lutheran Conference, who were preparing for the organization of a young people's society and conferred with them upon the work. A constitution has been drafted and submited for ratification and adoption. This constitution says:

"1. Name.—The name of this organization shall be The Luther League of India.

"2. Faith.—We acknowledge as the bond of our union the Word of God as the only infallible rule of faith and practice and the unaltered Augsburg Confession as a correct exponent of that Word.

"3. The Object.—To strengthen . . . the feeling that they belong to the larger body of our Lutheran Church and to foster the spirit of loyalty to the Church. It holds as its keynote 'Of the Church, by the Church, for the Church.'

"4. Membership.—Any Lutheran Bible Society or young men's society of whatever name connected with a Lutheran Congregation or Lutheran institution of learning is entitled to membership, provided that it is recommended by the pastor of its congregation."

The Ninth National Convention of the Luther League:

GREETINGS:—Though not officially a representative of the newly organized Luther League of India, I yet take the liberty of sending you greetings in its name. A little over two years ago the all-India Lutheran Conference held is first meeting in Guntur, India. At that time a committee was appointed to consider and report on the question of an organization for the young people of our various Lutheran missions. Before that committee had done its work Rev. Luther Kuhns, secretary of the Luther League of America, visited India and met with the chairman of the committee and several members. As a result of that meeting a constitution was drawn up for a Luther League of India. It has a large field of operations. About one-fifth of the million Protestant Christians in India are Lutherans. Conditions in India are such that the Luther League will at first have to establish itself in our larger cities. From these it will in time have to work its way to the villages. The plan of organization made by the committee appointed was made to meet our peculiar needs. Pray that it may be used of God to develop our young people in Church loyalty and in every kind of Christian activity.

Being on the eve of my own return to India I beg to send you greetings from this, the youngest branch of your world-wide organization. A message from your convention to the Luther League of India would be much appreciated and be a great encouragement in the work.

Wishing your convention every blessing, I remain,

Yours in service,

JOHN ABERLY.

Thus you will see that the Luther League of India, like a true Aryan, is of our kindred as we in blood trace our origin back with him to the same progenitor.

In Germany, at Munich, Dresden, Munster, Nuremberg and Leipsic we were kindly received by the pastors who listened to our statements and expressed interest in this to them new work. In Leipsic we

found it was known by Herr Schwartz, Director of missions. We explained the principles of the League and its work to him, soliciting his interest, investigation and sympathy.

In Germany we were greatly interested to find the frequent use of Luther's coat-of-arms, the badge of the Luther League of America, and the recognition of us wearing it as Lutheran pilgrims in so many hospices and churches of the fatherland. This was gratifying, indeed, as well as to find that it was not unknown in Japan, where we were recognized as a Lutheran by a lady at Yokahama when our American battleship fleet was welcomed in that famous port.

We have assurance that when the time arrives for the opening of work for young people in Africa the Luther League will be the organization introduced.

DE SOTO, Ill., September 28, 1910.

Rev. L. M. Kuhns, Omaha, Neb.:

DEAR BROTHER:

In reply to your letter of recent date let me assure you that our young people of Muhlenberg Mission, Liberia, Africa, send hearty greetings to the ninth convention of the Luther League of America and ask for your most earnest and serious consideration of plans for furthering the Kingdom of God among the one million native people of Liberia who are without Christ and His salvation.

We have followed with interest the work of the League, recognizing its value in the development of the world field for spiritual ends.

May this convention take in its scope of vision Liberia and her pathetic appeal for the truth as it is in Christ.

With very best regards and deep interest in the success of the convention, I am,

Sincerely and fraternally,

E. E. NEIBEL.

We have been enabled to visit the Canadian League and found them a band of noble young people devoted to their Church.

We believe the Luther League idea is the positive contribution of the Lutheran Church in America to the Lutheran Church in the world. It is a spiritual, missionary and educational force enlisting the energies of the youth of the Church. It is strongly denominational in method, spirit and aim. It is ardently devoted to the support, establishment and extension of the Lutheran Church. Its desire is to see the Lutheran Church achieve the leadership in education which her prestige abroad and her scholarship at home entitle her to enjoy. The missionary obligation has not been forgotten. Support in the past has been given chiefly to missions in the home field, but a large and a growing interest in foreign missions is manifest. The inspiration of the world-wide outlook as well as the spirit of service to the ends of the earth among the unenlightened will be more and more characteristic of this vigorous, loyal, active churchly organization.

SUMMARY.

Conventions, District and States attended.....	31
Rallies and local meetings attended.....	52
Committee and miscellaneous meetings attended	75
Addresses, sermons	181
Letters, postals, circulars, packages.....	4,307
Miles traveled from July 31, 1908, date of closing last report, to October 25, 1910.....83,113	
Expenses	$903

Respectfully submitted,

LUTHER M. KUHNS,
General Secretary.

Rev. C. K. Hunton, Salem, Va., statistical secretary, gave the following report:

Report of Statistical Secretary

Applications for membership in the Luther League of America were received as follows:

1. From the Oregon-Washington Bi-State Luther League. The constitution of this League is attached to the application and is found to be in harmony with the constitutional requirements of this body. We recommend that this League be received on the basis of a State organization.

2. From the Luther League of Luther Chapel, Lutheran Church, Leesville, S. C. This League has not submitted a copy of its constitution and no information as to its provisions. We therefore recommend that so soon as this League complies with this requirement of our constitution the statistical secretary be authorized to enroll this organization as an isolated Local League.

3. From the Luther League of Trinity Evangelical Lutheran Church of Newport News, Va. This League also has failed to submit a copy of its constitution or a statement of its provisions. We recommend that so soon as this League complies with this requirement of our constitution the statistical secretary be authorized to enroll this organization as an isolated Local League.

CHARLES K. HUNTON.
By authority of the committee.

The treasurer, Mr. C. T. A. Anderson, of Chicago, gave a detailed report of all the money received and expended during the biennium:

Treasurer's Report

RECEIPTS.

Dues, August 1, 1908, to October 1, 1910...	$420.50
General Secretary's Fund, August 1, 1908, to October 1, 1910.....	1,706.06
Total	$2,235.68

DISBURSEMENTS.

General Secretary, salary, August 1, 1908, to September 30, 1910.....	$1,416.65
General Secretary, traveling expenses.....	50.00
Traveling expenses, Acct. 1908 convention..	377.37
Traveling expenses of Executive Committee.	29.32
Printing and stationery.....	156.04
Postage	31.55
Exchange on checks.....	3.75
Total disbursements	$2,064.68
Balance cash on hand.....	171.00
	$2,235.68

The report of the finance committee was presented and set forth the following interesting facts:

Finance Committee's Report

The efforts of the committee during the biennium have been devoted solely to the carrying out of the resolution adopted at Buffalo and reaffirmed at Canton and Chicago, requesting each local society to contribute 10 cents per capita annually for the support of our general secretary's salary fund.

The total receipts for the two years, from the various local societies, in response to this request, were $1,406.08. With the receipts from other sources, as shown by the treasurer's report, the total income for the two years was $2,235.68.

Despite the work which the general secretary did for the Luther League on his trip around the world, he has received a salary for only the time actually spent in America—sixteen months. Had it not been for this fact, upon the basis of the amounts received, we should be, today, confronted with a deficit of nearly $500.

All obligations have been met in full. The balance now in the treasury is $171, out of which we must meet the expenses of this convention and the salary of the general secretary for October.

A few societies have failed, either from neglect or oversight, to meet in full the pledges made our committee for this work, but we believe that most of this balance will be paid. The total amount due and unpaid is $140.90.

About 25 per cent. of our local societies have responded to this request of the Luther League of America for the support of its general secretary salary fund.

Your committee wishes to again record its appreciation of the financial aid given it by THE LUTHER LEAGUE REVIEW; the total amount received from this source was $300, all of which has been applied upon the general secretary salary fund.

We believe it advisable to continue present financial methods.

We call upon all State and District officials to present this subject at their respective conventions, and

to co-operate with our committee in every manner practicable.

Further, we urge that the officers of our societies shall see to it that their financial obligations to the Luther League of America be discharged as a *first* obligation to the support of our work, and this prior to the making of contributions for other purposes.

The committee further recommends the adoption of the following:

Resolved, That each local society be requested to contribute at the rate of 10 cents per member annually for the support of our general secretary's salary fund.

Rev. G. F. Gehr, of Erie, Pa., moved that the reports and resolutions be referred to a committee of seven on documents and papers. The following credential committee was appointed: Rev. C. K. Hunton, Louis von Gilluwe, Rev. H. J. Cronshore, Theodore Edstrom, May Meyer, Mrs. S. M. Barnsley, Nels. Jensen, William Eck, Rev. William Mearig, Rev. J. L. Smith, D. D., Rev. O. Glesne, Harvey A. Benner, W. S. T. Derr, Rev. A. L. Benze, Jennie Halverson, Rev. W. W. Kennerly, Murray S. Moist. An auditing committee was appointed consisting of F. C. Leupold, P. B. Mattice, Jennie Outmanns and Eugene Hieber. The convention joined in singing "Holy, Holy, Holy, Lord God Almighty," after which President Stoever introduced Rev. G. C. Loos, of Brooklyn, N. Y., who delivered the keynote address "The Great Commission." Mr. Loos spoke substantially as follows:

The Great Commission

We have assembled to discuss as our convention theme, The Great Commission. According to the judgment of the Executive Committee this subject is so important that practically the whole program has been given to its consideration.

My remarks are to be in the nature of an introduction, to herald the coming of good things, or to strike, if possible, the keynote of the symphony which is to be sounded by the other speakers. There is no doubt, as we examine the program, with its analysis of The Great Commission, that whether the keynote is struck or not the symphony in all its richness and fulness will be rendered.

The thought placed before us is set forth as *The* Great Commission. It is second only to the Great Command, on which it depends.

I.—The Authority of the Great Commission.

We *know* and *feel* and are *convinced* of the truth of our Bible, even though an increasing number of worldlings and infidels ridicule Christianity because of its invisible God and its miraculous beginnings In spite of all denial of our Saviour, we confidently accept Him, for He has brought us happiness, and we know Whom we have believed.

He is our authority. His command to us was that we believe in Him and be haptized, and following that command He gave us His royal commission, to bring to others the knowledge and the love and the happiness and the absolute assurance of salvation which we ourselves have gained through faith in Him.

The Christian's deep interest in extending the Gospel comes, in the first instance, from the commission to him of this great charge and because, humanly speaking, the very kingdom of heaven depends on his carrying out that charge, the spreading of the Gospel to others beyond himself.

II.—The Scope of the Great Commission.

Its reach is like the sun's journey, the circle of the earth. It carries us to foreign lands, where Christianity is even yet only a grain of wheat in many bushels of chaff, and where we must be content to gain a precarious foothold on the very seacoast. It carries us into the home land, with its population of many national complexions and with its fads and follies of much irreligion. It carries us to the country, where our 62 per cent. of the population are being more and more drawn away from the neighborhood of the homestead and the home church. It carries us into the city, where the forces of disintegration are almost equal to the spiritual forces of construction. It carries us into the household, where must be the beginning of religion, as there are the beginnings of life. It carries us into the hospital, the prison, the asylum, into the soldier's camp and the ship at sea, and to all places where human beings may be found.

Souls are dying two every second and, what is more, being born three every second, and we dare not stop to argue the whys and wherefores of the commission any more than troops in the midst of a charge may stop to discuss their orders. We are saving souls as firemen rescue people from a burning house, and our business requires the utmost haste.

Neither does it concern us that there are those in high position who publicly declare that Protestant Christianity is dying out. Our commission is perfectly clear, even if Christianity were dying out or losing its saving power, and we would carry it most cheerfully to the ends of the earth, even if we thought ours was a lost cause, for our commission is absolute and not conditional. *But* those of us who labor in even the most difficult mission fields and who come in direct and most intimate touch with the heart of humanity are convinced that never, never in the world's history has our holy religion exhibited such vitality and such staying power and such *saving* power as today. Nothing but Christianity, not education, not new thought, not philosophy, not esoteric religions, nothing but the Gospel of Christ can save the world today.

III.—The Personal Application.

How do the facts of this Great Commission apply to us? If it is true that he is a benefactor who makes two blades of grass grow where one grew before, and that he is a philanthropist who can lengthen the span of human life, what shall be said of him who saves immortal souls? His is the sublimest work which a human being can do, and it makes his life count for the greatest possible good, because the influence of his work reaches out to the utmost limits of its doing, and down the generations to the very threshold of eternity.

We Luther Leaguers, *even we,* may have some share in Christianizing the world! Perhaps that share will be small, perhaps only to stand and wait, perhaps to energize and vitalize the Church at home. Perhaps it will be more than that, but at any rate we are convened to discuss it, for we have been thinking about it and when the heart is full the mouth speaketh.

Think of that lone missionary who labored nineteen years in a foreign land before he made a single convert; and then think of India today honeycombed with Christianity and almost ready to surrender! Think of going into Godless and commercial New York and beginning a mission church without a cent! Think of the dramatic winning of the Western wilderness by the pioneer settlers, and then think of the pushing back of irreligion and false religion by the force of the empty cross! Could anything be more thrilling than the carrying forward of the cross? The romance of missions? Oh, the wonder of missions, the glory of missions, the marvel of missions!

I close with some words of one who has only lately gone to rest:

"God has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat.
Oh! be swift, my soul, to answer Him, be jubilant, my feet!
Our God is marching on."

At the conclusion of Mr. Loos' address a male chorus rendered Gerrish's "Te Deum in C." The next address was by Rev. Peter

OFFICERS AND DELEGATES AT THE NINTH CONVENTION OF THE LUTHER LEAGUE OF AMERICA

Photograph taken at the close of the Thursday morning session. The church was filled for every session of the convention. Many of the delegates on the sides of the church were unable to get within the focus of the camera.

Livingston, York, Pa., on the subject "Filling the Ranks."

Filling the Ranks

This subject at once presents to us the whole visible part of Christ's kingdom on earth. Without preachers in the pulpits, without Sunday school superintendents or teachers, and no leaders for our Church auxiliaries, we would be as greatly disabled as a military army without its generals and other officers. On the other hand, this subject presents the visible Church of Christ with all ranks filled except where death or old age has caused a vacancy, or where commercialism influences our young men to follow other pursuits. The vacancies are unusually many. Three thousand ministers are needed today in one denomination alone.

Filling the ranks is a necessity to save us from bodily death by wickedness and spiritual death of soul by heathen darkness and sin caused by Satan. We are now on the battlefield, and the war is waging against an army larger than ours. We need men and women of great faith, works and courage. The courage dare not be small enough to be covered with a postage stamp, it must possess the whole being.

How, then, shall we fill the ranks today? First through the home, and secondly through the Church. We cannot present a new way, except to adopt new and timely measures helpful to save souls. We fill the ranks and advance the kingdom of Christ by preaching repentance of sin and faith in Christ, by calling men and women from a world of sin into the marvelous light and liberty of Christ, the Son of God and the Son of Man. By preaching and teaching the gospel of Christ.

We must then first of all indoctrinate or instruct our children and young people in the truth of our holy religion. This must be done first in the home, as Timothy was taught by his mother and grandmother. The family altar must be erected in new families, and in families where its walls have fallen and the stones thereof are grown over with wild vines. Parents must consecrate their children to Christ and His Church if the Church's ranks are to have a splendid showing. Our boys and girls must be encouraged to become leaders in religious work, and when they are kept active by home encouragement, they will fill the most exalted ranks.

The Church must also do her part. Through the holy calling of God subjects of Christ's kingdom become ministers and leaders. Through the auxiliaries of the Church talents become visible, true characters become evident, impressions ripen into glorious results and experience adds courage and joy in service, until we find our active Christian young men in colleges and seminaries, preparing for the ministry or other missionary work.

We believe that the Luther League with its historical and doctrinal subjects and likewise the most practical subjects, holds our young people upon our Lutheran basis.

If we wish to fill the ranks of the Lutheran Church we should have the Luther League and all other societies, missionary and all others, Lutheran. True denominational fraternity does not exist in yielding our interests or principles to others, but is found in knowing and teaching the deepest truths of God's Word.

Fifteen minutes were devoted to the discussion. At this time Rev. A. J. Stirewalt, missionary at Kimamoto, Japan, brought the greetings of the Lutherans of the "Sunrise Kingdom." In a most interesting talk Mr. Stirewalt said: "Japan is now a leader. Conditions have changed. There are now seventy-five to one hundred ministers, and 165,000 native converts. Newspapers, once antagonistic, now cast aside all prejudices. Thirty thousand Bibles in use last year. Let us have hope." Rev. M. J. Bieber brought greetings from Canada and said: "Let us go home and tell our Leagues of the missionary needs. Korea as well as Japan needs more men." Rev. Chantry Hoffman, of Philadelphia, said: "Let us hold up Christ, the Christ of God, as supreme. 'And I, if I be lifted up, will draw all men unto me.'" Dr. Manhart said: "We must be loyal to the faith of our fathers. We can do our part in bringing all to Christ."

The president appointed the following committee on resolutions: Rev. G. F. Gehr, J. F. Loughner, Murray S. Moist, Miss Minnie B. Stohr, C. E. Eisemann, M. B. King, Rev. A. T. Michler and L. Eck. The morning session concluded by singing "The Church's One Foundation" and prayer by Rev. L. O. Fossum, returned missionary from Persia.

Third Session, Wednesday Afternoon

This session opened with religious exercises conducted by Rev. Luther Malmberg, of St. Peter, Minn. The delegates sang "Spread, O! Spread, Thou Mighty Word." The Scripture read was Isa. 52:1-10; after the prayer the convention joined in singing "All Hail the Power of Jesus' Name!" Three papers were presented by three active business men on the following subjects: Mr. A. N. Brissman, of Moline, Ill., discussed "The Layman's Answer."

The Layman's Answer

As lack of time prevents us from treating the subject from all possible points of view, and as it is perhaps our object at such a convention as this to treat all subjects from a Luther League standpoint, we will try to briefly answer the following question: "What does the young Lutheran layman who has been properly stimulated and influenced by ideal Luther League work and environment have to say in answer to Christ's Last Command?"

He first answers: "O Lord, if is Thy will that I go out into strange lands to carry Thy truth to those who dwell in darkness, then, O Lord, pray send me." He realizes that this kind of service is the highest to which mortal man can be called by his Heavenly Master. He realizes that a life spent on the foreign mission field is in itself a blessing beyond all other blessings and carries more supreme joy and peace with it than can be had in any other way. The properly influenced Luther League layman longs for such a commission; he longs to absolutely devote his whole life to the service of Him who gave His life for us all. He has grown up with the knowledge that his Church is a Missionary Church, and the LUTHER LEAGUE TOPICS have kept him in touch with missionary activities until he has been thoroughly imbued with the missionary spirit. Blessed is he who, having reached this point, is given the opportunity to enter the field.

But all are not fitted by constitution or temperament to enter upon this highest service in the vineyard, nor would the Lord want us all to go away into foreign lands. Therefore the Luther League layman answers again: "O Lord, if Thou dost not want me to go out to preach Thy word to the heathen, then, O my Master, I stand ready to preach among my fellow men at home." Next to the foreign field, what is more blessed than to be ordained into God's ministry and to receive the special commission to present the Truth to our neighbors and

to be permitted to work in a special way in the vineyard from morning until night seven days in the week. What a privilege is it not to be allowed to be a shepherd and tend one of our Lord's small flocks here upon this earth, but also how great is not the responsibility. Better never wear the priestly robe than not to be able to wear it in such a way as to uphold its honor and sacredness. Nevertheless, our layman aspires to this privilege.

Again, all are not fitted to become ministers of the Gosuel, but then our Luther League layman answers: "Then, O Lord, let me become instrumental in getting others, who are better fitted than I, to enter upon either of the aforementioned holy callings." Our layman, though unfitted himself, realizes how great a power for good such a one can become if he sets about helping others to realize that they have been elected by the Almighty to serve Him either on the foreign field or in the ministry at home. How many souls cannot such a one be indirectly instrumental in bringing to the knowledge of their Saviour? One little word may perhaps cause a young man to realize that he has been ordained of God, and mayhap the greatest missionary or the greatest preacher of the age may thereby be evolved. And again, what benefit may not a little genuine encouragement do for one who has started on the path, but is beginning to waver? Therefore, our layman, if elected to such a field, will certainly reply that God's grace has indeed been bountifully bestowed upon him.

Again our layman will answer: "O Lord, if you have selected me to serve in your vineyard by taking part as a layman in the various Church activities, then most contented am I." Again he realizes that a most pleasant field is before him. What would a pastor do without his active laymen? Of what good are they not the source? How many dark hours do they not help their pastor to pass safely through? It is they who leaven the mass of the congregation and keep up the healthy growth thereof. Of what worth are not their services in helping their weaker fellow men along when they sometimes stumble and fall? As a part of this class of service we must not forget of what inestimable value the activities of the Luther League in its various branches are in getting young men started right in the service of their Lord. Right here may be some layman's life work and that layman answers: "Here I am, O Lord, employ me." Blessed indeed is that layman.

Again the layman may answer: "O Lord, Thou hast given me of the abundance of the earth, show me how I may use the same in working for Thy kingdom's advancement." A glorious reply will he receive and a glorious life of service will his God show him how to live. What countless methods are there by which he who has means can serve his Master? And what joy will he not receive in giving of his possessions for the sake of his Saviour? What peace will it not give him, if he gives in the true spirit, to realize that he has a missionary in the heathen lands who lives solely by him and who is preaching the Word in these lands of darkness in his place and stead? And what peace will it not give him to realize that he has endowed some great religious undertaking which is bearing abundant fruit in his native land? Again will our layman say that there is unspeakable blessedness in obeying in his way the Last Command of Christ.

Further, our Luther League layman may answer: "O Lord, if it is not Thy will that I serve Thee in any of the above capacities, then show me one or more of the numerous other methods by which I can work in Thy vineyard." And the Lord will point out to him such activities as the Student Volunteer Movement, the Laymen's Missionary Movement, and the thousand and one other and more simple means of working for the advancement of the Kingdom. And our layman will get to work with heart and soul and feel that his life has been filled with peace beyond all measure.

Thus doth our true Luther League layman reply to the Great Commission. Thus will his Master find him ready and willing. And we may summarize the layman's answer in the words of Samuel: "Speak, Lord; for Thy servant heareth."

This was followed by a paper entitled "The Layman's Preparation," by Mr. Harry Hodges, of Philadelphia.

The Layman's Preparation

In one of the most beautiful and picturesque passages of the Holy Scripture we are introduced to the excellence of the inevitable Trinity—God the Father, God the Son, and God the Holy Ghost—represented to be looking in a bewildered way into each other's faces because there has come up to Heaven a cry, a cry for help, and the question is asked: "Whom shall we send? Who are going for us? Who will go to that sin-stricken world and answer that cry for help?"

When the Master came into this sin-stricken world and subsequently uttered His "Great Commission," our forefathers were groping in the darkness of heathenism, and brethren, as we sit here this afternoon, redeemed creatures, clothed in the garments of Christ's righteousness, enjoying the blessings of Christianity, civilization, peace, religious and civil liberty, do not our hearts o'erflow with thanks and gratitude to Him who not only uttered that "Great Commission," but inspired men to spend and be spent in its consummation, and could there be a greater manifestation of gratefulness on our part than to give in our turn to our less fortunate brethren that which has made us wise unto salvation?

What shall be the layman's preparation in his answer to the "Great Commission?"

Like a tree the subject has many sides, but the allotment of time permits us to consider it briefly from five standpoints only, viz.:

"Living," "Giving," "Doing," "Loving," "Praying."

"Living."

There is an element of influence in a person's life that cannot be expressed in a person's words. A holy life is more eloquent than the tongues of men and angels, and an unholy life than the tongues of men and devils. Whether we will or not, we are preaching sermons for good or evil by our lives.

Life is a great possession. If we look at it in the light of the life of Christ we realize how great are its opportunities, how noble its potentialities. What a dignity God has granted to us to endow us with life such as our Lord had, and how you and I should act accordingly.

Life is a possibility. It is possible of being a glorious success or a miserable failure. There seems to be no limit as to what it may be, and hardly any limit to what may be done through it either for good or evil.

Lincoln said: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have." Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.

A young lady at an evening party of innocent amusement asked a gentleman kindly: "What are you living for?" The question echoed through his soul, and he met it honestly, and was soon able to answer: "I am living for Christ and my fellow man."

Life is a power. The greatest power there is for good or evil. Life is stronger than arguments, more forceful than sermons, as example is better than precept. It is life that tells.

The history of the world is the history of lives of men rather than movements, of deeds, not of words.

I do not say that the Christian life to any man can be a bed of roses. No educational process can be this. And perhaps if some men knew how much was involved in the simple "Learn of Christ," they would not enter His school with so irresponsible a heart. For there is not only much to learn, but much to unlearn. But, Leaguers, we are students in His school. Let us learn, and unlearn, and live accordingly.

The best gift to bestow while we are living, and the best legacy to leave when we die, is a Godly life.

"Giving."

Benevolence is more than giving money, it involves the giving of one's self.

Much was made in our religious and secular papers during the "Laymen's Missionary Convention" held in Philadelphia last year of the fact that the best business men laid aside their businesses for three days to consider the evangelization of the heathen world. Was that such a great amount of time for men to give to the cause of Christ, when we consider that Christ Himself laid aside the glories of Heaven for thirty-three years to come into the world to redeem men?

We are giving too much of our time to the business of the world and too little to the business of the Church. That is why the former progresses more rapidly than the latter.

Would it not be possible to give a tithe of our time as well as of our means to the King's business?

Personal service counts for much in this world.

What a blessed thought it is that Christ gave not things to the world, He gave Himself.

It is a mistake to talk about the "Widow's Mite," the Bible says there were two, and the person who has been comforting himself with the belief that he has been giving the "Widow's Mite" should double up.

No one is justified in calling his gift the "Widow's Mite," until he has done the "Widow's Deed." She gave everything but her life, and would have given that if necessary.

"Doing."

The luxury of doing good surpasses every other personal enjoyment.

What can we do? I believe that all laymen are called to be Aarons and Hurs to hold up the arms of him who has been called to be their spiritual leader. Note the word "spiritual." Webster gives as the definition for that word: "Pertaining to the spirit, not material."

Oh, if our clergy could give all of their time and thought to that which pertains to the spirit! And if our laymen would remove from their shoulders and lay upon their own all that which pertains to the material, how the Church would rise in newness of life, and unencumbered, move on to glorious achievement!

"Loving."

The love of Christ constraineth us to do all things. Trumbull says: "Love for God is our first duty; but our second duty, of loving our fellows as God's representatives, cannot be performed except by showing love for God in loving those whom God loves, and whom He commands us to love. Therefore, our first duty includes our second duty, and we make a mistake if we think that we can do one of these duties without doing the other.

Christ made Himself lower than the angels that He might lift us higher than the angels. That is the way all lifting is done, by coming down to that which is to be lifted up.

To have Christ as our Saviour is to have Him as our owner; is to belong to Him; is to live in His spirit; is to go where He sends; is to work as He directs.

Earnestness, unselfishness and love make a trio of qualifications hard to down. One secret act of self-denial, one sacrifice of self to duty, is worth all the mere good thoughts, warm feelings and passionate prayers in which idle people indulge. For whoever lives this life not from mere constraint of duty, but for love of those his life affects, soon discovers that in that life of love he is not alone.

"Praying."

Leaguers, don't forget to pray, for work without prayer is presumption, but prayer without work is sacrilege.

Prayer is not to drag God down to our ways and will, but to lift us up to God's ways.

Prayer without a purpose is the meanest insult to God. The true purpose of prayer is to seek the will of God.

Not all praying is getting God to take our burden. It often is (or should be) getting God to get us to bear the burden we ought to bear. Sometimes we pray that this or that be done, when we ought to pray "Lord, enable—yes, make me do it." Some time ago I was asked if I believed that all prayer was answered. My answer was negative.

When asked my reasons I gave as one that I believed that few people really knew how to pray.

They fall upon their knees, fold their hands, watt their petitions to heaven, get up and sit complacently down expecting the Lord to send an angel bearing the answer to these petitions on a silver salver, forgetting that the promise is that they who seek shall find.

Apples had been falling from trees for centuries, but it took a Newton to see the power which attracts to the center and give to the world the laws of gravitation.

Steam had been raising the lids of kettles ever since kettles had been in vogue, but it took a Watt to put that power to more practical use.

The lightning had flashed through the heavens since creation's dawn, but it took a Franklin to make it his prisoner, and open up to the world the wonders of electricity. Why? Because they believed, they sought, they found.

Ask then for what is requisite, believe, seek and find.

But with all thy getting, get knowledge, for knowledge is at the root of all development and preparation, and where is there a better fountain of the kind of knowledge we need for this great work than our Luther League with its topics, reading courses, opportunities for service, together with its motto: "Of the Church, By the Church, For the Church," with all which that implies?

There has been inaugurated in our Church a "Laymen's Forward Movement." How many of my hearers are preparing themselves to be leaders in that movement? Eligibility for such leadership consists in being thoroughly grounded in the faith and doctrines of the Church, acquaintance with her history, a comprehensive knowledge of her present status, and to a certain extent a prophetic vision of her future, and I call today upon the young men of our Luther League to bestir themselves, acquaint themselves, equip themselves, prepare themselves to become leaders and statesmen in the "Kingdom of our God."

All Church service is preparation for the "Great Commission." Leaguers, get knowledge, and with that knowledge, let us "Live," "Give," "Do," "Love," "Pray," and thus prepare ourselves to answer the "Great Commission," and in the words of Spurgeon: "Never mind how small a taper you may be; burn on, shine at your best, and God bless you. You may lead on to grand results, despite your feebleness."

"Substitutes and Substitution" was the subject of the third paper and was read by Mr. Paul B. Mattice, of Middleburgh, N. Y.

Substitutes and Substitution

Let no one mistake the situation. The time is freighted with possibilities. The forces of evil are organizing as never before. Commercial enterprises are coming in touch with every tribe under the sun. The great pagan world, for the first time in history, has thrown the door wide open to missionary endeavor. We see continental thrones overturned in a day and the influence of the Roman Catholic Church in European affairs becoming more disintegrated year by year.

The time is opportune. The men who have the qualifications to teach and preach the blessed gospel of salvation must be enlisted for the war and rushed to the front. This is essentially a campaign to bring men of force to our standards, for we must admit that the situation *lacks* just what the men of our nation *can give* mission work, and that is a vigorous and definite policy.

Few men, indeed, have the qualifications for work in a foreign field. Some who may have the qualifications never have the opportunity presented to them. No mission work can succeed without men adapted to the work. Paul did more for the spread of Christianity than ten apostles.

There are certain fundamental requisites, however, that our foreign worker must have. He should have health, unselfishness, dignity, Christian courtesy, intelligence to acquire a foreign language, a temperament that is mindful of the feelings of others and a love for Christ that makes a man live more and have his being among the unseen realities of life. A thorough course in comparative religions, sociology and psychology united with musical accomplishments will make him stronger and enable him with greater facility to impress his work and his individuality upon the heathen mind. Whatever will tend to enlarge his horizon and make him a factor in the civilized world, will make him a greater power, where it is his province to awaken into activity the slumbering faculties of his brother in darkness.

When our colleges and seminaries provide courses which especially train men and women for mission

work, *then* we shall be in a position to apply as highly trained minds to the problems of the kingdom of Christ as are brought to the solution of the problems of the business world.

Our Lord, Himself, gave the first instructions to missionaries. He commanded them to be as wise as serpents. To be thus wise implies on the part of the missionary a correct understanding of conditions and regulating his mode of action accordingly. We must leave the methods on the foreign field largely to the missionary; he will make methods as he brings himself to serve the glory of God in the salvation of souls. He who by his going forth with heroic faith to dedicate his life, ability and service while we pursue our secular vocations at home has the right to expect that we shall bear our part in the work by giving our means to provide comfortable homes as well as hospitals to minister to the sick, schools and churches in which to teach and preach and a salary so that our substitutes may be able to maintain themselves as their high calling, life and service richly deserve.

Our representative in the foreign field is not only entitled to our money, but to our prayers and moral support. This is no *one-sided* proposition. The sacrifice should not be *all* on one side. The demands and opportunities are manifold. God calls the high, the low, the man with a dollar and the man with a million, the denizen of the city and the dweller in the hamlet, to close up the ranks and march shoulder to shoulder with the magnetism of enthusiasm in a common cause, in one grand army in the campaign for the evangelization of the world.

It is the plain duty of every church member to contribute to the support of Christ's work at home and abroad with time and talents according as the Lord has prospered him. That God needs man's service and that He has made him a partner in His plan for the redemption of the world are the reasons why the Lord's work should be our personal work. The personal interest is necessary in every well regulated business and it is essentially necessary in the greater business of evangelizing the world in this generation.

I wonder if men who are engaged in commerce, who are not prefessedly Christians, ever realize how much they are indebted to the Man of Nazareth. Commerce follows civilization. Civilization is but good order, equity, honesty and fair dealing, founded on the teachings of Christ. Without these safeguards trade would have been impossible. The missionary is the pioneer who has opened the way for the manufacturer and merchant. Commerce owes a debt to missions.

Knowledge is the true basis of the interest in missions. It is our duty to dissolve the passive resistance of those who are content with the *form*, rather than with the *life* of Christianity. "Vague perceptions of duty may help a flagging interest to survive, but the zeal that endures, the zeal that grows, the zeal that rises to the height of consecration is the zeal that comes from the well-springs of knowledge."

I am persuaded that the great problem of the evangelization of the world is not found on the foreign field, *but here at home.* The fact that nineteen centuries have intervened between the Apostolic Mission Work and that of Modern Missions carries a serious accusation against the Christian Church for dullness of ear and slowness of heart to hear and heed the "Great Commission." The effectiveness of extending Christ's Kingdom is not determined by the concentration of our whole energy at strategic points in India, China, Japan or Africa, but by the intelligent loyalty, the earnest activity and genuine support that the Christian reserves here in America give to our supply train.

Is it not pitiable, nineteen centuries after the Cross of Christ, for us to be obliged to acknowledge that we are giving less than seven cents a day to evangelize the world?

It was stated at the Edinburgh Conference that in America one-tenth of the church members gave nine-tenths of the support. That eleven dollars were spent on the work at home for each sixty cents sent abroad. Local interests are absorbing money all out of proportion to their value.

One thing is patent to all. Our entire Church membership should be brought to a deeper sense of accountability to Almighty God for the trust that He has commited to them. They must be made to feel and understand that the provisions of our commission are not limited to a band of devoted women and a few representatives on the foreign field. Our commission is an imperative trust, given to each and every member enlisted in the Christian Army; and it is as incumbent on us as the daily practice of the virtues of the Christian life!

Here we have the greatest enterprise ever undertaken by human beings. We must have wise leadership. We naturally look to the clergy for leaders. I feel warranted in saying that without a pastor set on fire with holy enthusiasm for missions, the work of the congregation will be perfunctory, cold and indifferent. Give us leaders, clerical and lay, that with definite plan and persistent endeavor sound the note of a *personal* Christian duty, a duty that is *personal, local, national* and *world-wide.* A duty that reminds *one* that, having become a Christian, it is necessary to help make some one else a Christian or our Christianity will flutter and die.

The next step in our campaign is organization. Organization is a necessity to give power to any movement. We want more enlightenment on the home field. There is a lack of real missionary information concerning the work abroad. It is not enough that a missionary visit our congregation once in three years or longer. The recital of the triumphs of Gospel Missions ought to move the coldest heart. Enthusiasm in the home church must be maintained. *Much* can be done in the home. Children can be taught to bear their part and do something for the betterment of the world. The home influence, when rightly used, is an important educational factor. Following all this comes the canvass of the membership.

When God laid the foundations of His kingdom here he made ample provisions by which there would always be means to meet every need, and that by setting apart a portion of one's income as sacred to God.

Earthly kingdoms have patterned upon this plan in providing a way to get money with which to support, protect and extend themselves, which is by taxation. "The earth is the Lord's and the fulness thereof." "The gold is Mine and the silver is Mine," saith the Lord. Hence the earth, with all its resources, is His capital. All this is home missions because it keeps the Christian nations Christian; but it lays the foundation broad and deep for foreign missions. Foreign missions are not only foreign missions, they are home missions, purifying the home life with a larger charity and a worthier conception. Home and foreign missions are therefore co-ordinate.

The enthronement of the missionary idea in the hearts of our Lutheran young people will give impetus to the labor of our missionaries abroad. We exalt methods and means and yet it is the personal element that counts. No amount of money can save a soul or produce a consecrated life, yet it is one of those factors without which the result cannot be accomplished.

History shows that the missionary spirit and enterprise of the last century have done more for the civilization of the world than all past history. We must not let this vantage ground be taken from us. We now stand with all this foundation of truth under us, and the banner of Christ over us, and the field of endeavor about us; we must maintain this splendid trust and heritage which our fathers and mothers have bequeathed to us, in the sacrifice of the most sacred and holy blood. Allow me to close with the words of the Edinburgh Conference:

"Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian and from every congregation a change in the existing scale of missionary zeal and service and the elevation of our spiritual ideal.

"It is not only of the individual or the congregation that this new spirit is demanded. There is an irresistible spiritual demand that national life be Christianized. The providence of God has led us all into a new world of opportunity, of danger, of duty.

"God is demanding of us all a new order of life, of a more arduous and self-sacrificinfig nature than the old. But if, as we believe, the way of duty is

the way of revelation, there is certainly implied, in this clarion call of duty, a latent assurance that God is greater, more loving, nearer and more available for our help and comfort than any man has dreamed.

"Assuredly then we are called to make new discoveries of the grace and power of God for ourselves, for the Church, and for the world, and in the strength of that firmer and bolder faith in him to face the new age and the task with a New Consecration."

Free discussion followed, participated in by John A. Hauberg, president of Illinois State League; Dr. Kaehler, of Buffalo; Dr. Ramer, Slavonic field worker; President Stoever; Dr. Belfour; Revs. Kuhns and E. Aug. Miller. Dr. Ramer said Europe is in confusion. Immigrants are coming to America by the thousand, and Christianity must be the leaven of free government. Overlook not the stranger within your gates. President Stoever said: "We must live God's Word. Have we the spirit of love as laymen?" He referred to the Edinburgh Conference in touching language. E. Aug. Miller spoke of individual responsibility being as great as that of the missionaries in the field, and referred to the substitute whom Abraham Lincoln secured to go to war in his stead, and now a fitting memorial has been placed over his grave. Dr. Belfour urged family worship, saying that it was a fundamental unit in associated life. Where Abraham had a tent Jehovah had an altar. A telegram from San Jose, Cal., was received, bearing greetings and asking that Psalm 46 be read. It was referred to the committee on resolutions for proper action. Mr. Thomas Simpson sang with much feeling and in good voice as a bass solo Mozart's "Jehovah, Great Jehovah, Guide Us." Reports of the committees followed. Executive, by E. F. Eilert, chairman.

Report of Literature Committee.

Literature, by Secretary Kuhns, for I. S. Runyon, chairman:

The Luther League of America, at its last convention, authorized the revision of the reading courses, and the introduction of an enlarged edition of the Luther League Handbook at the head of the first course.

Material for the enlargement of the Handbook has been gathered, but the book has not yet been published for lack of funds.

Your committee therefore asks this authority to revise the reading courses as follows:

First course—Handbook, Lutheran Manual, Schoenberg Cotta Family, Praying and Working. Price, $2.

Second course—Life of Luther (small edition, to be selected), Way of Salvation, Four Princes, by Sherer. Price, $2.

All the other available books now in the reading courses to be catalogued in a third group and offered separately at regular prices and in groups specified by the purchasers, at such rates as the publication committee is able to make on designated combinations.

The third group is intended to stand only temporarily, until it can be determined what further assignments to courses are desirable, what eliminations, if any, are necessary on account of disappearance from catalogue and print certain units of the present courses, and what additions of new books are desirable.

Topics, by Rev. George H. Schnur:

Luther League Topics

What a wonderful work has been wrought in our beloved Church in the fifteen years since we last met in this beautiful house of God and organized "The Luther League of America"! Has the growth and development of our Luther League kept pace with that of the Church at large? is a question that forces itself upon us for our thoughtful consideration today. Your Topics secretary, from his thirteen years' experience as editor of the Luther League Topics, is convinced more firmly than ever that the key to the situation is to be found in our weekly devotional meeting when the Topics are studied. With the study of the Topics, the matter of developing, publishing and circulating our own distinctive Luther League literature is intimately associated. We must take a comprehensive and progressive view of this matter.

We note with gratitude to God that the Topics are being introduced and used in many societies where other literature, un-Lutheran in its tendency, had been used before; that Lutheran young people are coming to realize that they should use Lutheran literature and that the Luther League is the best form of organized effort for them. It is also to the credit of the Luther League movement that in some of those branches of our beloved Lutheran Church where they must use other languages and follow lines of local and synodical work which conform to their own nationality, they find our Luther League Topics the best basis for their League meetings.

With the assistance of the members of the Topics Committee, and that of many writers in all parts of our Church, we have been able to carry the work through the biennium, though often hard pressed for time by reason of the ever increasing demands on a pastor of a city parish. Our thanks, due to all those who have so generously given us their help, are hereby publicly acknowledged and heartily given.

The Luther League Topics Committee's report to the Executive Committee rendered several months ago, we include essentially as follows:

"After carefully considering the various suggestions that have come to us from various sources, the committee unanimously agreed upon the scheme for 1912 and 1913. We were led to the selection by several principles:

"1. As intimated two years ago (and approved by the unanimous adoption of the Topics secretary's report at the time) we base the doctrinal themes on the truths as taught in Luther's Catechism, following the Ten Commandments and Article I of the Apostles' Creed.

"2. The almost universally renewed interest in missions in all parts of our Church, as well as in the Protestant world at large, puts the stamp of approval upon our assigning, in our schedule, a large number of missionary themes of special interest to Lutherans.

"3. The Historical Topics during the biennium, 1910 and 1911, have been following the leading events of the Reformation. For the coming two years we complete the series, helping the Leaguer to an intelligent comprehension of the history of our Church, both in Europe and in America.

"4. For the Lenten seasons we have selected two chapters of John's Gospel, XIV and XV, as the basis of devotional meditations upon some of the most precious messages of our Lord.

"5. For the Festival Days we have selected appropriate scripture themes. During July and August of each year the subjects are practical in their nature."

We recommend that in the development of these subjects, writers be urged to use the greatest care in securing the utmost simplicity consistent with clearness in language and thought.

Thanking the Luther League of America for the honor and privilege of serving our Lutheran young people in this most important feature of Luther League work during the past twelve years and more, and requesting your continued co-operation for whomsoever you may elect as Topics secretary, I respectfully submit the above report.

GEORGE H. SCHNUR,
Topics Secretary of the Luther League of America.
St. Paul, Minn., October 21, 1910.

Junior Topics, by Rev. C. Elvin Haupt, D. D.:

Junior Topics

By the kind aid and efforts of many contributors the Junior Workers have been supplied with the thirteen booklets in the series of Topics. Thanks to all who have helped.

These are classified under seven divisions: Bible Teachings, Moral Lessons, History of the Church, Lives of Bible Heroes and Men of the Church, Missions in All Lands, the Meaning of Churchly Subjects, Christian Good Manners.

The next number (booklet 14) will, it is hoped, appear on or about December 1, 1910.

The Helper, costing but 15 cents, is a most useful aid for Junior Workers; full of suggestions as to organizing and conducting the younger League.

The work of the Junior Topics Committee differentiates from that of the League proper. The age and qualifications of the many Leagues and bands and of the members (varying from six to fifteen years), and the objects for which they stand and labor, are divergent. Hence, the helps that are afforded by any general committee can only be of a broad character, suggestive of the great subjects treated.

The personnel of the entire League of Juniors is rapidly changed. In seven years at most a new body of the League has often been formed.

The object of the junior work is: A. Educative in elementary principles and facts. B. Inducive of a right start in spiritual thought and social life. C. Promotive of and introductory to the older League of the congregation and at large.

We find that work among the boys can often best be done by their separate organization for work of their own kind and class, subordinate to the League proper.

The Handbook provides a model constitution for the Junior League wherever one is necessary.

We recommend for consideration and action by this convention the following:

I. Instead of booklets of topics issued quarterly, one textbook with sufficient material for a number of years and having classified sections well arranged under seven groups, as (1) Doctrine, (2) Morality, (3) Bible and Church History, (4) Missionary, (5) Churchly Customs, (6) Biography, (7) Deportment, be issued for the benefit of the League's junior work and capable of being used for a number of consecutive years. This will give a wide choice and satisfy a wider demand.

II. The grouping of the boys into separate sections for at least a portion of the meetings and the work.

III. The classification of the Juniors, wherever possible, into Intermediates' and Beginners' sections.

IV. The use of the Junior Helper and all other literature of the League, as the official and most available and useful books if the Church.

V. The promotion of the Juniors, by a regular system, into the body of the League itself. We would suggest the time of confirmation being a suitable age.

VI. The creation of strong ties between the work of the Juniors and that of the older League.

VII. The free use of the Luther League Hymnal, the Handbook and all other literature furnished by the League.

The application of the Oregon and Washington Bi-State League was received and on motion this organization was admitted to membership. The application of the League at Leesville, S. C., was received and when they submit their constitution to the executive committee they will be enrolled as members. The application of Newport News, Va., was presented and being vouched for by the general secretary, Rev. Kuhns, who had just visited that League, it was received into membership. The closing service was in charge of Rev. Dr. Kaehler, of Buffalo, who offered prayer and benediction, after the convention had joined in singing "Once More, Before We Part."

Wednesday Evening, Banquet

This was a social session. A splendid banquet was tendered the delegates and visitors by the Pittsburgh Luther League. The collation was served in McCreery's Dining Room, which was handsomely decorated for the occasion. A fine orchestra dispensed music during the banquet. After the menu had been served Mr. W. S. McNair, as toastmaster, facetiously introduced the after dinner speakers. The first toast was "A Voice from Porto Rico," the Rev. Charles Hemsath; "A Voice from Japan," the Rev. A. J. Stirewalt; "A Voice from Chicago," Mr. C. T. A. Anderson; "A Voice from Canada," the Rev. M. J. Bieber; "A Voice from Pittsburgh," Mr. C. W. Herman Hess. The event was thoroughly enjoyed by all.

Fifth Session, Thursday Morning

The fifth session of the convention opened with devotional services conducted by Rev. F. E. Christ, of New York. After singing the hymn "Awake, My Soul and with the Sun," the 72d Psalm was read responsively. Prayer was offered and praise was voiced in the hymn "Hark! the Song of Jubilee." The Scripture read was Acts 1:1-14. Rev. Christ made a few comments, after which the hymn "The Morning Light is Breaking" was sung by the assembled delegates and visitors. The fine male chorus sang "God, Hear Our Voice," by Hauptmann. Two papers were presented at this convention. One on "Systematic Giving," by Mr. William Eck, of Albany, and the other "Givers in the Making," by Miss Minnie M. Stohr, Elgin, Ill. Mr. Eck said:

Systematic Giving

God, in His wisdom, sees fit to build His Church, to save souls, by means of human instrumentality. Churches must be built and maintained, pastors educated and supported, in obedience to His great command; missionaries must be sent out, at home and abroad, orphanages and asylums maintained, and especially in the field of Inner Missions, the sinful neglect of the past on the part of our Lutheran Church in this country must be atoned for—and to do all this, money is needed.

Where is it to come from? Is it not high time that at least on the question of the *source* of our church-support we should come to a clear understanding? That once for all the ancient idea that it does not matter where or how we get it be dissipated? We are firmly convinced that the Church, the spotless Bride of God, without wrinkle and blemish, should be ashamed to maintain herself and her institutions (as do some) by resorting to questionable, often downright unscriptural means and methods to secure her income, such as fairs, bazaars, rubber socials, rummage sales, oyster suppers and a hundred other equally reprehensible means, by which she lowers herself in the eyes of the world and brings down

upon herself the disfavor of God. We do not believe that any blessing can rest upon the money obtained in this way. "*My* house is a house of prayer and not of merchandise," says the Lord.

There is only one source from which the Church is to derive her income, and that is from her own members. If they cannot support her and her institutions, it is time for them honestly to confess that there is something wrong with Christianity, and sincerely to search until they find what is wrong.

It is, for instance, high time that the ancient idea of the father of the household alone being responsible for the church support should be gotten rid of. It should be impressed upon the children from early childhood that it is a privilege for them to give to the various causes of the Church. An excellent opportunity is offered in the catechetical instruction. There it should be made clear, and firmly again and again impressed upon the children, that the financial burden of the congregation should be shouldered equally and equitably by all confirmed members, that with the pledging of themselves, their lives and souls to God, they should also be ready to pledge themselves faithfully, cheerfully and liberally to support their Church.

The second important question is: How should we give? Systematic giving is the only kind that produces results. We believe in the scriptural method of weekly offerings. This offering should be for the regular support of the Gospel, by means of the envelope system, either single or duplex. It should not be as *small*, but as *large* as possible. The question should no longer be, as it has been for altogether too long a time: "How *little* can I give?" but "How *much?*" and should be determined by our sense of gratitude for the divine favor, by our financial income and by the needs of the Church.

The envelope containing this our regular offering should not be put upon the plate with the regular offering, but deposited in a receptacle put in a convenient place in the church for that purpose. This we believe to be much superior to the ancient pew rental system, which, in our humble opinion, has been responsible for many of the existing faults in our financial system, or rather, lack of system. It certainly has been an obstacle in the way of getting all confirmed members to contribute. As long as father or mother has a pew in the church, or even grandmother or grandfather, not to speak of uncle or aunt, the children, grandchildren, nephews or nieces will occupy that pew and feel no further responsibility. In many cases the parents even discourage their children from themselves contributing, because they (the parents) have a pew and that ought to be sufficient for the whole family.

The support of missions and other worthy causes should be upon just as systematic a basis. In order that the communicant membership at large may be brought to a regular and systematic support of the benevolent causes of the Church, we would recommend either the use of the duplex envelope system as the very best method, or, where that is not yet practicable or desirable, the introduction of a regular communion offering, by means of a differently colored envelope, with which every communicant is to be supplied and in which their special offerings for missions and other general benevolent purposes is to be placed. A by no means despicable amount can be gathered in this way, especially in the larger congregations.

For special purposes of the congregation an envelope offering, taken at one of the festival seasons, particularly Lent or Easter, will prove eminently successful. Care must be taken that every communicant member of the church will be reached and supplied with the envelope and circular letter, explaining the cause, which should never fail to accompany the envelope. In this special offering the Sunday School should by all means participate. Every member of the school should be given a special envelope, to be returned at a special Sunday School service arranged for that purpose. It would be a good thing to have the children deposit their own offerings with their own hands before the altar. By carrying out the above practically the whole congregation will be reached.

Right here the Luther League can accomplish a great deal. While of course the initiative must be taken by the pastor, yet he must have the active support of all his officers and societies. The members of the League could assist in distributing the envelopes to the church members, in helping the pastor locate members who have moved, in talking to others about and interesting them in the various causes for which these offerings are to be taken. Especially can they do a great deal in convincing their pastor of the usefulness of the League and its efficiency, if they themselves will heartily and liberally respond to all these various appeals and not be content merely to pay their dues. What a difference in the annual income of a congregation it would make if every Leaguer would consider it a matter of conscience to become a regular contributor to the church! Try it! Go home from this convention with the purpose of going to your pastor and telling him: "Pastor, from this time on I wish to share in the financial burden of my spiritual Mother. Put me down for a regular contribution to my church and do not be afraid to ask me when you need anything for the other causes of my Lord's Kingdom!"

What great things the local League can do when it puts its financial work for the congregation on a systematic basis. We know of a local League which, organized in 1889, has since purchased a bell for $1,100, an organ for $3,500, installed an electric lighting system at a cost of $1,500, besides regularly contributing to outside causes, all this done without resorting to unscriptural or doubtful methods, by voluntary, systematic giving; not by the large gifts of a few, but by the small gifts of the many.

Fellow Leaguers, if we think anything of our Church, if we honor her glorious name, then God forbid that any single organization bearing the name of Luther League should bring shame and dishonor upon that name and upon the Lord in whose Name we glory, by continuing to support our Church by any means which will not stand the test of God's Word.

And now, fellow Leaguers once more, let all our giving be liberal, cheerful and systematic. And let us never forget, "We give Thee but Thine own, whate'er the gift may be; all that we have is Thine alone—a trust, O Lord, from Thee."

This was followed by Miss Stohr's paper "Givers in the Making":

The law of the tithe, or the giving of the first tenth of the increase back to God, became obligatory upon the Israelites through the law delivered to Moses upon Mount Sinai, though, as has been said, it was by no means a new institution. This same law holds good today. It was not set aside or abrogated by Christ along with the old ceremonial laws of the Jews. Christ says: "Think not that I came to destroy the law, but to fulfill, for verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law."

Christian giving is an act of worship, and regarding those who give it has been said: "By their fruits ye shall know them." He who has the love of Christ in his heart will need no law to prod him on to that which is acceptable to God in this matter. It was not the law of the Pharisees which constrained the poor widow to cast her two mites into the temple treasury, and which called out from Jesus His warm commendation. Hers was a gift from the heart, given from out of her want—all her living, while the others had given only of their superfluity. It is not the gift so much as the motive back of the gift which counts.

Giving is the law of Love. It is its first manifestation and its final analysis. Jesus in his earthly ministry laid but one new commandment upon us and its burden is love! "A new commandment I give unto you, that you love one another; even as I have loved you that ye also love one another."

Giving has its earthly rewards. It would be well if we would all make Livingstone's motto our own. It ran this way: "I will place no value on anything that I have or possess, except in relation to the kingdom of Christ. If anything I have will advance that kingdom, it shall be given or kept, as by giving or keeping it, I shall best promote the glory of Him to whom I owe all my hopes both for time and eternity."

How, then, shall we go about it to train the young to give; and not only to give, but to give *willingly* and *cheerfully?* For God loveth a cheerful giver.

All true growth is from within. The training of

the head and of the hand, with the training of the heart neglected, will produce a shrewd business man at best; usually only a clever vassal, but *never* an unselfish, broad minded, large hearted child of God. In training a child for usefulness in the kingdom of God we should begin with his heart. We will find it impressionable and quick to respond to an appeal. A normal child will willingly give up a treasure for one less fortunate and do it cheerfully if the other's need or misfortune is presented to it in the right way. But let us be very careful and tactful in the way we go about this training in that most beautiful of all the virtues: *Compassion.* Let us not force the bloom. Let us but tend the delicate plant; cultivate it, give it nourishment and proper atmosphere, and keep away from it all hurtful influences, and its best development will be sure and permanent.

First teach the child to know and love Jesus, who is always so infinitely attractive to them. It will be very simple from such a beginning to lead them, as they grow larger, into a knowledge of the Church's activities, its needs and the needs of those who are dependent upon it for help, and to show them how they may do real service to Jesus whom they love, by giving their mites into His treasuries here on earth.

This can be accomplished in many ways. In one family where the parents are deeply interested in foreign missions, the children are told of the work of the missionaries on the different fields. Each child has selected for himself a certain field and missionary at work in that field, whose particular work he closely follows with his parents' help—and for whom he himself works and prays.

On Sunday mornings these children with their parents pray for their missionaries, devoting all the time on one Sunday to one of their missionaries and one field; on the next Sunday taking another, ad so on till they have prayed for all in turn. It is needless to say that these children do not need to be urged to give. It would be impossible to keep them from it, and as they grow up their interest will grow in intelligence and activity, and the giver will be ready to hand.

This begets habits of regularity in the child's contributions. It makes him feel that his offering is appreciated.

And now a word of warning to the older one: Let us never make the mistake of making the sweet grace of giving burdensome to the child; and above all, let us not shift our own responsibility in the matter of giving upon the children.

The tendency to exploit the children on any and every occasion has taken on enormous vitality in recent years. It is as wrong for us to do this as it is to send them to the sweatshops and factories when their youth is dwarfed, their maturity impaired, and the very image of God blotted out sometimes, for the earning of a mere pittance! Let us not be guilty of this grave mistake, but remember always that their little acts of giving are to be like seeds to them which shall germinate and take root in their lives for the greater unfolding as time goes on and for full bloom when they have reached years of independent thought and action.

Let us but gently lead them in the matter of giving, keeping their hearts in tune with God, and God Himself shall give the increase.

When the child comes to the catechetical age he is instructed in the faith and doctrine of the Church. This lays the foundation for a substantial Christian manhood and womanhood, gives him a clear reason for the hope that is in him, and again helps to strengthen and vitalize that love to God, the Church and his fellow man, which has already germinated in the young life and from which shall flow that steady stream of Christian benevolence which is the outward manifestation of an inward Christlikeness!

And after the confirmation class the Luther League. It is a striking characteristic of the Lutheran Church that in all things it strikes at the root of things. When it starts out to make a good Lutheran, who by reason of his convictions will also be a good citizen, a good neighbor, and a generous giver, it goes to the root of things doctrinally and to the beginnings of things historically.

Right in the Luther League we find the host of the "givers in the making." How well they are made now largely depends upon the officers of the League. They should always be the best the League affords—absolutely true and genuine in their religious convictions, consistent, energetic and painstaking in their League work and not easily discouraged.

Give the young people an opportunity to make an offering at the devotional meeting as well as at the business meeting of the League.

When considering the subject of "Givers in the Making" we find the Luther League to be a doubly valuable agent in the work, inasmuch as it comes into contact with young people at the impressionable time of their lives—just when they are beginning to think for themselves; when life itself is opening before them like a vast panorama. It is for many the time when their lives are made or marred, according to the influence which is brought to bear upon them, or the surroundings in which they may happen to find themselves.

Now, more than at any other time in their lives, they need firm but gentle guiding. It is now the matter of a step only from the right path into the wrong one—and the world with its glitter is very alluring! This is the time for them to learn what are the things which abide—what is really worth while.

The call for men and money with which to carry on the work of the Church has never been more urgent than at the present time. The world is open for conquest.

From the ranks of the youth must come our givers of the future. Their liberality in the future will be conditioned by their training now. By the principles enunciated in the preceding, along with the fear and love of God, the desired results will be attained and the "Givers in the Making" will become givers indeed.

In the discussion of the topics Rev. Mearig, of New Holland, said if the Jew gave tithes for the shadow what should not the Christian give? Rev. J. O. Glenn, of New Stanton, Pa., expressed himself thus: "We ought to give the tenth every Lord's Day; lay by a portion; have a vision beyond and give with a willing heart." Rev. Christ, of New York, said: "A rich man will give one fifth of his money, but will not give his son or daughter to the work. Pure legalism to state an amount." At the conclusion of the discussion miscellaneous business was taken up. The committee on nomination presented the following names, and they were all unanimously elected: President, William C. Stoever, Litt. D., Philadelphia, Pa.; general secretary, Luther M. Kuhns, Omaha, Neb.; assistant general secretary, Harry Hodges, Philadelphia, Pa.; treasurer, C. T. A. Anderson, Chicago, Ill.; statistical secretary, Rev. C. K. Hunton Salem, Va.; literary secretary, Rev. P. H. Roth, Beloit, Wis.; topics secretary, Rev. George H. Schnur, St. Paul, Minn.

The following members of the executive committee were elected for four years: E. F. Eilert, New York; James M. Reynolds, Valatie, N. Y.; Rev. E. A. Trabert, Pittsburgh; G. A. Baldwin, Rochester, Pa.; I. S. Runyon, New York. These with E. A. Miller, Philadelphia, Pa.; A. Raymond Bard, Reading, Pa.; Rev. G. F. Gehr, Erie, Pa.; M. W. Lutz, Mansfield, Ohio; J. Alex. Nelson, Chicago,

and the president, general secretary and treasurer will constitute the committee for the next two years.

The Rev. Hoffman suggested that officers call the attention of their societies to the support necessary for the general fund of the Luther League of America. The morning session closed with the singing of the hymn "Beautiful Saviour! King of Creation," the prayer and benediction being pronounced by Rev. M. J. Bieber, of Canada.

Sixth Session, Thursday Afternoon

The religious services were conducted by the Rev. U. E. Appel, of Red Lion, Pa. The service opened with singing the hymn "Holy, Holy, Holy Lord," after which the Scripture lesson Romans 10:4-17 was read. Prayer was offered and the business of the afternoon began with the singing of the hymn "Lord Thy Glory Fills the Heavens." Two addresses were delivered at this session. Rev. O. Glesne, of Aberdeen, S. Dak., spoke on the subject "The Church and the Heathen."

There is one institution in this world with which God deals in a direct manner. That institution is the one which He Himself has established and to which He has entrusted His heavenly kingdom. This institution we call the Church of Christ.

The great commission was not given to the apostles only, but it was given to His church as it was assembled around Him when He said with divine authority. (Matt. 28, 18-20). It is His church whose members are banded together in one faith, one baptism, one love and one God the Father all, that He has commanded to extend the kingdom of grace and love that there may be one fold and one shepherd. It is upon His church whose membership comprises all classes of people.

The Church has not always realized the importance of the privileges and obligations laid down in the Master's great commission. She has not always felt her duty to the heathen. The reason for this is that she does not always realize the blessings and privileges God has bestowed upon her and she does not stop to consider who the heathen is, that he is a brother man endowed with the common life spirit and mind, and having an immortal soul redeemed by the blood of the Saviour. As a fellow man, as a brother whose keeper we are, he is entitled to the salvation and blessings wrought out for all mankind by Him "who will have all men to be saved and to come unto the knowledge of the truth."

It is by comparing our happy condition as church members with the deplorable condition of the heathen that we can get a clear insight into our duty to our heathen brother and become enthused with a missionary spirit.

There is a spiritual insufficience with the heathen that should appeal strongly to every church member and move his heart to pity and compassion. What do we have as members of Christ's Church that makes our lot a more fortunate lot than theirs? We possess the truth over against their falsehood. We possess the living knowledge and wisdom over against their ignorance and superstition. We have the fountain of grace established by the vicarious sufferings of Jesus; they have their self propitiation and votive offering. We have the comforting and sanctifying influence of the Holy Spirit; they have the witchery of the maleficent and unclean spirit. We have an assured hope of eternal life in Christ Jesus; they have the hopelessness of their vanishing idols. In short, we have God's richest provisions of grace and goodness whereby the darkness of sin, ignorance and affliction is dispelled. The heathen is sorely in need of these very provisions.

This work of extending spiritual aid to the heathen is a vital issue for the Church. The very existence and growth of the Church is dependent upon the right use and administration of the God-given spiritual means. If the use and administration of them is not such that the Holy Spirit through them can create and develop a life of faith, love and obedience, the Church will not develop but lose its vitality. The rich man did not lose his life because he was sick, but because he lacked the life in faith and love which produces itself in the right use of temporal riches. That Church which ceases to exercise her faith in obedience to Christ's great commission to her will gradually cease to be the Church of Christ.

What about the opportunity and means for complying with the Master's great commission? The opportunity has never been as good and the means have never been as ample as they are at the present time. I believe that the very fruit that God expects His Church to bring Him today from His vineyard is that in form of expansion. We know that God at various times and seasons sought fruit from His vineyard entrusted to the husbandman in the old dispensation. So there are in the present dispensation special seasons and times when God expects the Church to yield up certain fruit. The conditions and circumstances are such in our present time that it is apparent that God expects His Church to preach the gospel for all creatures. The door into every heathen land is open.

By modern inventions and traveling facilities the heathen are laid at the very door of the Church, as Lazarus was laid at the door of the rich man. And furthermore, in this opportune time for the Church to enter heathen lands God has laid in the bosom of the Church temporal means in abundance that is to be used in His service. The Church has never been so much cradled in the lap of plenty as it is today. God has indeed qualified and equipped the Church of today for accomplishing the great task of evangelizing the heathen.

Dear Luther Leaguers: As true Lutherans we are students of the Bible and of Church history. The words spoken by our Master 1900 years ago to His disciples whose advantages were not like ours can fittingly be applied to us. Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see the things which ye see and have not seen them, and to hear those things which ye hear and have not heard them. Luke 20:25.

Let us not only be students, but willing workers that at the Master's bidding do His will in order that the thousands that desire to see what we see may see Christ and millions that desire to hear what we hear may hear the gospel.

Young Luther Leaguer, will you keep the gospel and its blessings for yourself? Are you not willing to impart it to the thousands, yes, millions, who are waiting and looking for it?

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

Mr. G. A. Baldwin, of Rochester, Pa., followed with an address "The Luther League as a Factor."

At the conclusion of Mr. Baldwin's address President Stoever announced that there was a feature, not in the printed program but of interest to the entire convention, he desired to introduce at this time. He turned the meeting over at that point to the general secretary, Rev. Kuhns, who had greetings from the Luther League of India, Luther Leagues in various parts of the world, missionaries and active workers whom he had met and visited

during his tour of the world. Mr. Kuhns spoke of his father as a home missionary who had gone out of that territory and asked for prayer on behalf of missionaries by the former pastor of the church in Omaha founded by his father, and accordingly Rev. A. J. Turkle, D. D., of Allegheny, Pa., led the convention in a brief prayer on behalf of Christian missions. The special letters of greeting to the convention were then read by Mr. Kuhns. They were from forty-three different districts in the Orient and also from Germany.

REV. LUTHER M. KUHNS,
General Secretary.

The general secretary read the following letter from Rev. Frisby D. Smith, of Tokyo, Japan. Mr. Smith is a missionary of the General Council to Japan. He was a member of the Luther League at Mt. Airy:

It is expected that the three boards will agree upon a plan of close co-operation, so that they may unite their efforts in the work of establishing a self-supporting Lutheran Church in Japan.

In extending my greetings, I wish to say that it is, to me, a source of much cheer and inspiration to know of this convention and of the great theme to occupy the minds and hearts of all those who attend. I think there is nothing which affords a missionary more encouragement or makes him more keenly realize his responsibility than the assurance that the Church at home is really interested in what he is doing.

Praying that this Ninth Biennial National Convention of the Luther League of America may be blessed to the glory of God and to the extension of the Church of Christ on earth, I am,

Fraternally yours,
FRISBY D. SMITH.

The following letter was read from Miss Elsie Olson, of the Hauges Synod Mission, Fancheng, China, a member of the Luther League at Roland, Ia.:

Three students from our school here in Fancheng attended a Y. M. C. A. convention at Kuling last summer and came home with stronger convictions of the saving power of Jesus Christ and much enthused about proclaiming to their people that Name which alone has the power to save.

May each delegate here be similarly blessed and go home more zealous for the cause of Christ throughout the whole world.

A Co-Worker in the Lord's Vineyard,
ELSIE OLSON.

The following letter was received from Rev. K. L. Walters, Tadepalligudem, India, who is a missionary supported by Luther Leagues in Buffalo:

Your correspondent has been intimately connected with the Luther League movement, having been a member of the first State meeting ever held, the one in Utica, N. Y.

May God's blessings rest upon your deliberations and resolutions, that the kingdom of God be advanced both at home and abroad.

Miss Emilie Weiskotten, of Rajahmundry, writes:

In a land where Christianity holds its sway, how can you comprehend the difficulties which confront Hindus when they show an interest in the Gospel of Christ? When we begin to hope that the truth is taking root, suddenly they withdraw from these influences. The power is with God, yet we must labor on in faith and with prayer.

With kind greetings to you all,
Yours, in the Master's service,
EMILIE L. WEISKOTTEN.

Miss Sigrid A. Esberhn, of Rajahmundry, writes:

Therefore young men and young women! hear our cry and the cry of many a heart sighing under the burden of heathenism, "Come over and help us."

Three afternoons a week are given to the work in Arjapuram, the rest of the week I go with one or the other of our Biblewomen. Some weeks ago as I was walking home, having visited some houses in the old part of town, a young man asked me to come and teach the women in his home, to which I gladly consented, and not only the women of that house, but several of the young men are listening earnestly and apparently with desire to comprehend and receive the word of life; these are a few rays of light from my experiences in our endeavoring to glorify our Son and Saviour and to bring lost sheep to His fold.

Dr. L. L. Uhl, the veteran missionary at Guntur, writes:

My message is one out of the years and out of life. It is not, therefore, old but, contrariwise, it is always young. It is a new translation of "have salt in yourselves." It is "have enthusiasm in yourself." A fellow gets away from the conventions and he must have enthusiasm in himself. A mortal gets away from his comrades and he must stir himself. I have found the "go-it-alone-enthusiasm" stands in the dark and lonely night and in the rain. I have found it to stand when bitterly disappointed, baffled and defeated. It seems to me I have found it through the stimulus and the upward push of Jesus.

This rainy evening we have just buried away Betarla Anna, a woman that by her neatness, intelligence and devotion to her Lord attracted attention thirty-five years ago, but who, also having proclivities to insanity, has been unfortunate, much under guard, and, in one way, a burden of care to her household for nearly thirty years. Now, no one on earth knew what was being built into the souls of the children in this family by many co-ordinating labors and the grace of God. For more than fifteen years the eldest daughter, Mary, herself a widow, has cared for this helpless mother, often helpless long, or many times, a day, and at the same time has done mission work as much as she could. The care and ministry, uncomplaining of this daughter puts to eternal shame the harsh and unkind treatment given to suffering Hindu widows by their children and their friends. **There is a great, great deal in Betarla Mary and in the grace vouchsafed her.**

There's a great deal in every missionary you send over here.

I conclude with my whole message: Rise to the value of a thing and you will be raised into the heights of that thing.

I desire just this one word more, to emphasize your theme, "The Great Commission," as the theme of themes. In it may each of you find the fulfillment of Jesus our Saviour.

Yours sincerely,

L. L. UHL.

Rev. Alfred Ostrom, of San Juan, Porto Rico, wrote:

We wish the convention God's richest blessing in being established in the good solid faith of our Lutheran Church. We sincerely hope that it may in a sense be a missionary convention, where the young people may be enthused to work along missionary lines at home and abroad.

(Forty-six letters of greeting were received by the general secretary from various missionary points throughout the world which he had visited and were read at the convention. The editors are unable to print all of the letters in this issue of the REVIEW, but they will appear in a subsequent issue.)

At the conclusion of this very impressive feature, Rev. W. J. Miller, D. D., pastor of Zion's Lutheran Church, Greensburg, with which Rev. Kuhns' family is connected, offered prayer for the missionaries and their work in foreign lands.

The male chorus sang Raff's "God Rules Alone." Mrs. O. D. Baltzly, Mansfield, Ohio, read a paper on "Junior Work."

I.

Many earnest workers may ask, why have a Junior League at all? There is a great field for Junior League work and it is among the boys and girls, say from eleven to fifteen years of age. The child at this age particularly needs the ministry of the Church. This age is conceded by many parents to be the most difficult of all in the training of the child; there is a subtle change in his mental attitude; his out-look upon life becomes more independent; he begins to rebel against compulsion; even those who before have been docile and obedient begin to assert themselves and exert their own will power irresistibly. Heretofore the child has been controlled from without; from now on the spring of action is *within*, in the child's own soul. His very rebellion against compulsion indicates that there is a force within which must be directed in some other way. The will must be brought under the control of the reasoning powers, which are just beginning to unfold. The child's own sense of right and wrong must be appealed to; he must be shown the importance of self guidance and the grandeur of self control. His motives are all unformed— it is the province of the Junior League to help him form them. He wants to do something in the world, he hardly knows what; it is the province of the Junior League to show him what is worth doing. He wants to be a hero; it is the province of the Junior League to show him what is worth a sacrifice. This is the age when he must encounter his first great spiritual struggles—the struggle to control his temper, for instance, and his tongue; it is the province of the Junior League to point him to the One who alone can help him in these struggles.

These things can be done best in an organization of his very own, where his efforts will not be overshadowed by the more pretentious efforts of older people. But will not the work of the Junior League duplicate that of the Sunday School? some one may ask. Not at all. The work of the Sunday School is strictly *instruction* in the Bible, and is certainly of supreme importance; but in the training of active Christian workers this is not sufficient. In the Sunday School the attitude of the child is passive—he is a learner. In the Junior League he should become active, he should be led to do something for the Church. We learn to do by doing, and the Junior League is the place for him to put forth his own conscious efforts, and thus strengthen his powers for more efficient service. It is this *activity* which differentiates the Junior League from the Sunday School. The Sunday School deals with the child's personal attitude toward God. The Junior League deals more specifically with his attitude toward the Church, and his responsibility to it. It is a very common and natural mistake for people in their own minds to divorce the service of the Church from the service of Christ. They want to serve Christ, but do not seem to see that the work of the Church *is* the service of Christ; the Church is His body, and the Junior League can accomplish a great work in emphasizing this fact.

II.

Let us now consider the objects to be sought by the Junior League, for it is only by having a definite object in mind that we can make any progress at all in practice. Our ideals may be beyond our reach, but it is only by striving toward them that any good is accomplished. Here is what the Junior League constitution has to say concerning the objects to be sought by this organization: Article III—"It shall be the purpose of this League to secure the co-operation of the younger members of the congregation, and their associates; to help them to be active Christians, and to prepare them for usefulness in the Church." These three general objects supplement each other. Preparing them for usefulness in the Church really helps them to be better Christians, and if we want to do either we must secure their co-operation. Let us see if we cannot find the specific aims that come down closer to the life of the boy and girl and that will help the practical worker to reach these general objects. I wish to lay before you six such aims:

First, the sense of duty should be developed; the inner motive of action should be emphasized.

Secondly, a sense of personal responsibility *to the Church* should be cultivated. One of the specific aims of the Junior League should be to cultivate a sense of personal responsibility to the Church.

Thirdly, a willingless *to do* for the Church should be cultivated.

Fourthly, the boys and girls should be led to form the four important habits of regular church attendance, daily Bible reading, daily prayer and systematic giving. This aim is not new to the Junior League, but is given in the Handbook, pages 52 and 53. I repeat it here only because these things are of fundamental importance and should never be lost sight of in the work of the Junior League.

Fifthly, love and loyalty to the Church should be fostered. There are various ways by which this can be accomplished. One is by teaching them something of the glorious history of our Church and of the great work she has accomplished in the world. Another (and this I believe to be the more effective with boys and girls of Junior League age) is to get them to do something for the Church.

The sixth object to be sought in the Junior League is this: The boys and girls should be led to see and realize that the Holy Spirit is working in the world today. In seeking this object judgment must be used and guidance sought But in the hands of a devoted and consecrated worker, the simple lessons from our Church history and missions and the facts of every-day experience can be used to awaken in the child's soul a realization of the Holy Spirit's presence and work.

III.

So much for the objects to be sought in the work of the Junior League; now, how shall be attain them? So far all has been theory; how about the practical work? Let me say right here that while the aims must be separate and distinct in our minds so that we may the better look at them and apply ourselves to them as occasion offers—in practice they overlap one another and melt into one another. One single act of any boy or girl may accomplish something in his life toward each separate aim that we have outlined. The best that we can hope to do is to suggest the best methods so far found and which, faith-

fully carried out, will be sure to accomplish something along each line.

The first great practical need of every Junior League is a *good superintendent.* Now there are many requirements for this important personage. In the first place she must be *willing* to undertake and carry on the work. It would be a foolish mistake to elect any one who was not willing to undertake it, for such a work at this cannot be taken up as a small task or a side issue. It takes time and devotion. The meetings recur with relentless regularity, and each one must be planned and prayed for. A superintendent must be willing to give not only her time and her strength, but her very self. She must spend and be spent, and therefore should be willing to undertake the work.

She should also be apt with children and young people; that is, naturally attractive to them and companionable; for if she would be successful she must enter into their life and be one of them. Her task is to win them to do the duties they by nature dislike; to inspire in their minds a high sense of duty, a conception of the beauty of doing things for Jesus' sake, and a consciousness of His knowledge and approval of their efforts. All this requires a real love for the children; she must live with them; she must show her willingness to do herself what she asks them to do; and many times a real love for the young people and interest in their welfare will accomplish more than time and strength and plans.

The great problems of the superintendent will be to make the meetings as interesting as possible. In this problem there are a few elements that are absolutely essential to success.

First, the meetings should begin and end on time.

Secondly, it is essential to have good music. I do not mean professional music, but good wholesouled, hearty singing in which all can take part. This ought to be possible everywhere. The only requirement is an accompaniment that is played with spirit and up to time. It is distressing to young people to have the music drag. The value of singing can never be told.

Thirdly, I would say follow the Topics loyally. They are the best thing you will be able to find. They are always ready and are prepared for this special purpose. They are always truly scriptural.

Fourthly, encourage the members to lead in prayer. The importance of prayer should be kept constantly before the minds of our young people that it may become a fixed habit.

In the fifth place, great care should be exercised in keeping up the attendance. The social instinct is a great help in making the meetings interesting. Boys and girls like to do what the other boys and girls are doing. It should be somebody's special business to look after the absent ones. Call them up by 'phone, or send a post-card saying that you missed them and want them to be sure to come next time. Or if necessary, call upon them. There is one danger to be guarded against that I want to speak of here, and that is the danger of making the League meeting a substitute for the Church service. Our very existence as an organization is for the Church's sake. Therefore, attendance at the Junior League should not be gained at the expense of the regular Church service, but both should be sought.

As a sixth and last element in making the meetings interesting I would emphasize the personal influence of the superintendent.

After the spiritual work accomplished in the meetings, the next important element in the attaining of our objects is that the dues should be paid up to date; and every right means should be used to that end. Boys and girls are notably careless and it may require many reminders; but the habits formed here will stick to them, and here is the place to implant in them a right sense of their financial obligations to the Church. The dues are always small, so as to be within the reach of every one, and they should be looked upon as a sacred duty not to be overlooked or slighted.

In addition to the regular dues, some form of benevolence should also be planned—something over and above the dues; not a limited or stated amount, but something given freely out of love and gratitude. If young people can be led to give what they have earned, or out of their own sacrifice, their gifts are then of a quality that made two mites greater in the eyes of the Saviour than all the gifts the rich men cast into the treasury. Such gifts react on character and will go a long way toward attaining the objects we are seeking.

One more method by which progress can be made is this: Some actual Christian service outside of the meetings should be planned and carried out. A Junior League in Brooklyn goes to the hospital at certain times in a body and sing. Thus plans may be adapted to the surroundings in which the League finds itself. It does not matter so much what the service is, just so that some loving service is really performed. One thing necessary in work of this kind is to give each boy or girl something *definite* to do.

Whatever efforts are put forth, whatever plans are made, whatever work is done in the Junior League, it should always be borne in mind that the training of youthful character and life is more important than any material results we may be able to show. No effort and no gift, however insignificant, should be scorned, lest the purpose back of it be dwarfed or killed. This work is work for the future. That little purpose in a child's young soul, fostered and developed, may become a power in the Church and bring forth wonderful fruitage in the years to come. The importance of the work can be measured only by the value of one human soul, and the power for good of a single trained worker.

Free discussion brought forth many important ideas. Professor Birch, professor of pedagogy and psychology, spoke interestingly and instructively on the subject of "Junior Work." He thought Junior work ought to be limited to the age of from eleven to fifteen years. At the final business session Mr. W. S. T. Derr asked that the Pacific Coast be considered as the meeting place for the convention in either 1912, 1914 or 1916, and that Spokane, Portland, Los Angeles, Seattle or San Francisco would be glad to have the privilege of entertaining the convention. The committee on resolutions presented their report:

Report of Resolutions Committee

PRESIDENT'S REPORT.

We are sincerely gratified to learn at this Fifteenth Anniversary Convention that a number of young men from our leagues have entered or are preparing themselves for the holy office of the ministry of the Word and Sacraments; that many of our young women have and are consecrating themselves to the blessed ministry of mercy.

It is most encouraging, too, to note that local and district leagues are supporting in whole or in part students for the ministry and missionaries at home and abroad and in our great cities in inner mission work. We most earnestly commend to the thoughtful attention and heartiest support of Leaguers all the institutions and operations of the Church.

THE GENERAL SECRETARY.

1. We are grateful that the general secretary was permitted to make a tour of the Orient which has been so productive of information and inspiration to the League, and we urge that as a result his appeal (see report) for the sending of a missionary to Corea be heeded.

2. We are pleased to record our appreciation of the spirit of self sacrifice which has characterized the services of the general secretary and recommend that his salary be $1,000 and traveling expenses.

PRESS COMMITTEE.

Recognizing the necessity and desirability of the widest publicity, not only during its sessions but more especially before, during and after our conventions are held, we recommend that the chair appoint a Press Committee of five members who shall do all possible, through the Church and secular press, to acquaint the public with the work of the League.

JUNIOR WORK.

The work of the Junior Topics Committee has been most commendable during the past biennium and in consequence thereof it is the sense of this convention that a rising vote of thanks be given this com-

mittee; especially its chairman, Rev. C. Elvin Haupt, D. D., for its faithful service.

Inasmuch as the present Committee on Junior Topics is small in number and that a larger representation from the field covered by our work is desirable, we recommend that this committee be enlarged to five members.

The report on junior work having been given careful attention, we respectfully recommend the following:

1. That material for a Junior Topic course in booklet form be prepared by the Junior Topics Committee, same to be arranged systematically; this committee to submit this material in manuscript form at the next bi-annual convention after it has been referred to the Executive Committee.

2. That greater attention be given to Junior work of the pre-confirmation period and especially the boys, in order that a greater intensive work can be accomplished, and reported at our next convention.

3. That the present literature on Junior work be used as official guides in the work and that literature bearing on Junior work be placed in the elective section of the reading course.

THE PUBLICATION COMMITTEE.

During the past fifteen years the LUTHER LEAGUE REVIEW has been ably and gratuitously edited and published by Mr. E. F. Eilert and his associates. The REVIEW is an organ of which our Leaguers and the whole Church are justly proud, and we recommend that this convention express its appreciation by a rising vote.

We urge that the pastors and the officers of local and district leagues make a special effort to increase the circulation when the convention number reaches their societies.

SPECIAL GREETINGS.

We appreciate the fraternal spirit of the Luther Leagues of California and India as presented to this body, and we recommend that our general secretary be instructed to convey to them the greetings of this convention.

ON LUTHER LEAGUE TOPICS.

We recommend that in the development of these subjects writers be urged to use the greatest care in securing the utmost simplicity with clearness in language and thought.

We express our hearty appreciation of the work of the committee and especially of the chairman, the Rev. George H. Schnur, for his wise writing and zealous efforts, and we recommend a rising vote of thanks be given him.

LITERATURE.

We approve the revision of courses one and two of the Luther League reading course and we recommend for the third course the following: That the third course be an elective course, the books of which shall be selected from a list compiled by the Literature Committee and approved by the Executive Committee, and that the revised courses and the list of books be published monthly in the REVIEW.

FINANCE COMMITTEE.

Special efforts have been put forth by the Finance Committee to bring the financial conditions of the National League to the attention of the local and district leagues. In this work this convention is greatly indebted to the secretary of the committee, Mr. James M. Reynolds, for his untiring efforts to create an adequate fund to meet all expenses and thus keep up the credit of our organization, and we recommend that a rising vote of thanks be extended to him.

In order that the literature department of the League may be developed we recommend that $100 be set aside by the Publication Committee for this purpose, subject to the approval of the Executive Committee.

To assist the Financial Committee to meet its obligations, resolved that at this place a special effort be made by the convention to receive pledges from individuals and from representatives of local leagues, for increasing the general secretary's fund.

VOTE OF THANKS.

Inasmuch as the credit for the success of this convention is in a large measure due to the careful planning of the Convention Committee of the Pittsburgh Central League, and to the painstaking efforts made by them for the comfort and pleasure of the delegates and visitors; also to the pastor, congregation, choir, organist and soloists of the First Lutheran Church of Pittsburgh, and to the Pittsburgh District Luther League Chorus, for their parts in making the sessions of the convention helpful and uplifting; therefore, we recommend that this convention expresses its appreciation by a rising vote of thanks.

G. FRANKLIN GEHR,
Chairman
MINNIE M. STOHR.
MAGDALENE B. KING.
ARTHUR T. MICHLER.
C. C. EISEMANN.
MURRAY S. MOIST.
J. T. FRANK LAUGHNER.
I. CHANTRY HOFFMAN.

Mr. Clarence Eisemann presented the offer of $100 from Chicago for the exclusive services of the general secretary for one month. This item was referred to the executive committee. Rev. A. L. Benze offered a resolution authorizing the general secretary "to send greetings in return to all the friends in Africa, India, Japan, Korea and Germany who have cheered and encouraged us with their messages of hope at this time." Professor Birch offered prayer and pronounced the benediction at the close of the final business session after the convention had joined in singing "Glorious Things of Thee Are Spoken."

Last Session, Thursday Evening

Recognizing its due to the Church at large and its opportunity to make an impression for right and religion upon a great community the Luther League of America devoted the closing session of its great convention to the treatment of a great subject, worthy the respect and attention of all thoughtful people, by one of the leading laymen of the Church. This session was held in Carnegie Hall in Schenley Park. The evening exercises were ushered in by an organ prelude by Mr. William H. Oetting, as follows: Concert overture, Faulkes; "Ave Maria," Bossi, and romance in D flat, Lemare. Carnegie Music Hall was crowded to the doors to hear the singing of an oratorio and other music and the address of Hon. John L. Zimmerman, of Springfield, Ohio. Devotional services were conducted by the Rev. D. H. Bauslin, D. D., of Springfield, Ohio, and Rev. I. C. Hoffman, of Philadelphia. Luther's Psalm was read responsively and the Scripture lesson for the evening was from Rev. 21:10-26. After singing Luther's battle hymn "A Mighty Fortress is Our God," Hon. John L. Zimmerman spoke on "The Influence of Christianity on Our Government," substantially as follows:

The Influence of Christianity on Our Government

The character of a nation is determined by the religious belief of its people. India and China are the products of Confucianism and Buddhism. The United States, England and Germany are the prod-

ucts of the Christian religion. Christianity is the power that has made civilization what it is, and no nation has been benefited so much therefrom as the Government under which we live. Christian civilization is the highest the world has ever known.

We are living in an age and under a form of government that has been the wonder of the world. With a history of only a little more than a century, as a republic, we have demonstrated that individuals can govern themselves, if surrounded by the proper environment and if their fundamental ideas are determined by proper influences. "Our Government," as used in my subject, means more than the simple fact that we live in this country; it means that we are a constituent part of it, and that we should make the best use of ourselves in order that we may have the best nation. This Government has established itself along different lines from any other, and there is an Americanism today, a distinctive national character, and her citizens have such marked characteristics that an American can be as easily pointed out, as an Englishman, a German, or a Frenchman.

The vast majority of our eighty millions of people are Christians. If the question were asked today, "Whom do men say that I, the son of man, am?" the question would be answered by a constituency of forty-five million of Protestants and fourteen million of Roman Catholics. Of the other twenty-one millions very few would say that they were disbelievers. In the religious census lately taken in Chicago of all the people in that city, but few did not want to be considered as allied with some Church.

The legislation of all the States, the decisions of all our courts, are based upon the moral teachings of the New Testament. "Christianity," said one of the justices of the Supreme Court of the United States, "is the common law of the land."

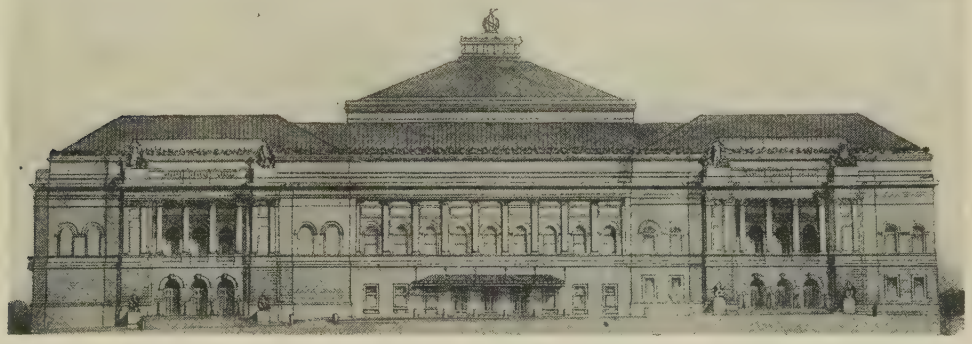
The laws of the United States and of the several States are founded upon the teachings of the Bible, the Christian's chart through the way of life. The foundation of our laws is in reality Christian, which would not be so if we were not a Christian nation. The words of Scripture may not be there, but the principles are, and this is the all-important fact.

It is proper to inquire what has Christianity done for our country. First, it has established our educational institutions.

The first provision for a free school supported by a direct tax on the inhabitants of the town was made in Dorchester in 1645 and the teacher was required to open and close the school with prayer and to catechise the scholars in the principals of the Christian religion.

Every college established in this country prior to the forming of this republic was established by the Church.

Of the five hundred colleges and universities in this country today more than two-thirds of them are under denominational control and have been established and are being supported by Christian people. Less than 33 per cent. are State institutions or undenominational. The American spirit of higher education has been promoted and inspired by the Chris-



CARNEGIE INSTITUTE, PITTSBURGH,
Where the final meeting of the ninth convention was held.

The power of God is recognized from the beginning, the controlling idea has been the working out of a great and mighty civilization. The charters of American colonies contained the object and purposes for which they were established. The first of these charters was granted by James I, April 10, 1606, for the settlement of Virginia. This charter speaks of the colonists as having "desire for the furtherance of so noble a work which may, by the Providence of Almighty God, hereafter tend to the glory of His Divine Majesty, in the progagating of the Christian religion. The second charter for the government of Virginia, dated May 23, 1609, declares that it shall be necessary for all who "inhabit within the said precincts of Virginia to determine to live together in the fear and true worship of Almighty God, Christian peace and civil quietness."

Our ancestors declared that it was by the direction and under the influence of Christianity that our nation was formed. There can be no doubt that the purpose of our forefathers was to form a Christian nation.

If you will read the history of our first settlers you will find that they were from the best seed of all Europe, who loved liberty and hated tyranny, men of intelligence and integrity, men of courage, men devoted to their ideas of right, men that dared to deny the divine right of kings to rule over them, and men possessed with the purpose of building a nation where all could have equal rights and equal opportunities. Such were the men that grew up under these laws as I have already cited and formed this republic.

tian Church, showing that the Christian Church is not afraid of higher education. That the better men are equipped, the more they can appreciate the teachings of Him who said, "Come unto Me all ye that are weary and heavy laden and I will give you rest."

The Christian Church provided the institutions for caring for the distressed.

Long before the State took up this great subject the Church was, in this great work, providing homes for the aged, for the orphans, for the blind, for the distressed in all conditions of life. The State has taken up this same work, but the great Christian Church does not allow them to do it all, for they want some of the blessings that were promised by the Son of God when He said to those on His right hand, "Come ye blessed of the Father, inherit the Kingdom prepared for you from the foundation of the world."

It has established the family. The highest development of civilization and of society is the family. The Christian religion is the basis of this most sacred of all relationships. The relationship of husband and wife, parent and child, has made this the foundation of this republic.

It has formed a noble manhood. We have a land of men who have never been conquered in war, men who have revolutionized the world by their inventions, men whose business ability has never been surpassed or equaled, men of integrity and honesty, scholars and statesmen, and while the greed for gold under our changed conditions has sometimes led them from the "strait and narrow path," yet these

will all be remedied under the mighty influence of the Church.

It has placed woman in her rightful position. It is hard for one to believe who has been reared in Christian America that woman was and is in Pagan countries considered as a slave. She now holds that position in society to which she is justly entitled, equal with man. In this country she has the same rights and privileges as to holding property as man, and her interests are most justly guarded. I do not know of any individual, or any branch of society that has not benefited by it. The ideal of all human aspirations is to ascend to a higher plane. We may do all we can, but there is yet something higher and better if we would attain the position pointed out by the Christian teachings. There are many things yet in this country that need the influence of the Christian religion to help and purify. The Church has always been able to provide the remedies, and I am sure the Church will be able to find a proper solution for all these changed conditions.

What part has the Lutheran Church had in this work in this country? Carlyle says in his "Heroes and Hero Worship" that on the 17th day of April, 1521, when Luther uttered those memorable words, "Here I stand, I cannot do otherwise, God help me," was the greatest moment in the history of men. English Puritanism, England and its Parliaments, free America; the germ of it all lay there; had Luther in that moment done other, it would have all been otherwise. The doctrine taught by Luther: "The supremacy of the Scriptures and the right of private judgment," Froude says in his history, "laid the foundation of the American republic and inspired the Declaration. The belief in both of these sent the Puritans to New England, and the Dutch to New York."

The Lutheran Church was slow in taking hold of the great work, and for two hundred years was without an institution for higher education in this country. But we have awakened. Within the last century we have established and now as a Church maintain forty-one colleges and twenty-six theological seminaries. The Lutheran Church believes in an educated ministry, and from now on will take her place in the front ranks in the great work. The question of language has always been a difficult problem, but these matters are being adjusted, and the Lutheran Church now is third numerically of the Protestant Churches in this country.

The Lutheran Church has been the mother of charitable institutions, not only in this country but in Europe. Care for the sick, care for he helpless, whether old, young or infirm, is the great watchword of our Church.

There are three sources from which the Lutheran churches are receiving their gains:

First—From those that come to us from Lutheran lands. These we can expect if we are prepared to receive them, but we must provide them with houses of worship and ministers.

Second—A great many people are being attracted to our Church by its teachings. The doctrine that all men have an equal right to worship God and that the essential thing necessary for our salvation is faith, and that we are "justified by faith" is so in accord with the best judgment of mankind and is so free from the mysterious and unknown that men are willing to accept it.

The third reason that attracts people to our Church is the dignified form of worship it maintains. When people go into a church they want the worship churchly, and the result is that the number of persons who leave our Church to unite with other denominations is growing smaller every year.

We want a united Church. That is the reason we are uniting her now. Not necessarily united in one synod, but united in our aims and purposes. An organized body working together with the great purpose of throwing the influence of our Church for the right, on all great moral and social questions that may arise. The Lutheran Church has always been conservative, and we must be awake to the new conditions that have come in this country, and as a mighty army, march against the foe, and with the spirit of the great reformer, stand by our conviction of what we believe to be right, for Luther says: "It is neither safe nor prudent to do aught against conscience."

If we can arouse the Lutherans of this country to accept the opportunities that are being presented to them, in another half century from now, "on a Sunday morning, when the sun rises in the east and makes his way westward over the United States to the Pacific Ocean, he will behold in every city, in every village, on every hill and on every plain, a Lutheran Church, erected and dedicated to the Triune God, and countless numbers of the aged, the middle-aged, the young men and maidens, assembling as if by common impulse to worship God according to the dictates of their own consciences and read the open Bible."

"Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King."

On conclusion of this address the audience arose and sang "My Country 'Tis of Thee." Part second of the grand rally was the cantata Gaul's "Holy City," rendered by a chorus of two hundred voices and a special quartet of soloists as follows: Miss Grace Hall-Riheldaffer, soprano; Miss Henrietta Bowlin, contralto; David Stephens, tenor; John R. Roberts, baritone. At the close of the cantata President Stoever spoke a few earnest words and in appropriate terms returned the thanks of the convention to their kind entertainers. With the singing of the rally hymn "Oh, Christians! Leagued Together," the Lord's prayer and benediction, by Rev. S. C. Gongaware, this inspiring and promising convention of the Luther League of America came to a close.

Excursions for the Visitors

On the following day a large number of the delegates and visitors to the convention availed themselves of the opportunity to see the city under the guidance of the Pittsburgh Leaguers.

A large party, captained by Mr. Oscar Kappf, visited one of the plants of the United States Glass Company on the Southside. Here

THE FORT PITT HOTEL,
Convention headquarters.

they witnessed the production of glass articles for various use.

In three special cars more than two hundred persons were escorted to the plant of the H. J. H. Heinz Company on the Northside. The inspection of the plant ended in the auditorium, where there was an interesting lecture descriptive of the growing, gathering and preparing of the materials manufactured.

A bounteous luncheon was tendered the League by the Heinz Company and all left the plant feeling better acquainted with the things they so often eat.

On leaving the Heinz plant the party was divided into three sections. The first including about fifty persons, escorted by Mr. K. J. F. Wilharm, went to East Pittsburgh and inspected the electrical manufacturing plants of the Westinghouse interests.

Twenty-five men, led by Mr. Charles W. Fuhr, proceeded to Homestead, and were shown the largest steel mills in the world. These are the mills of the Carnegie Steel Company and in them are employed 10,000 men. In the short time available only a small section of the mills was visited, but an impression of the magnitude of this industry was obtained.

The third section, under the guidance of Mr. James McC. Frank, visited Mt. Washington and secured an excellent view of the downtown skyscrapers, the mills and factories and the confluence of three mighty rivers, Allegheny, Monongahela and Ohio. From there the sightseers proceeded by way of the old Block House, a relic of the Revolution, to Schenley Park, where the balance of the afternoon was spent visiting the flower shows in the Phipps Conservatories and the Carnegie Institute, containing the Carnegie Library, the Music Hall, in which the grand rally was held, and a large interesting and edifying museum with exhibits from every country on the globe.

Deaconess Work

BY MISS WILLIAMS, IOWA

THE word deaconess is derived from the Latin *diaconus,* meaning service, and truly, no other word could so well express the true meaning of this branch of our Church work.

Not all service can be classed as such, but only that done in the Church by women who have felt especially fitted for and called to do this noble work.

To serve means to use one's strength and talent for others. When this is voluntary it is an expression of love. This spirit is never found in heathendom, for heathen religions foster self-love, and instead of giving service their followers use everything in their power to accomplish their own selfish ends. Service is considered degrading and fit only for women and slaves. But Christian civilization has elevated service, and in the Church of God the highest type of service can be seen in the quiet and effective ministry of the deaconess.

This service in the kingdom of God is not a new institution, but has existed since the earliest times. The Scriptures give many evidences of the authorized service of women in the congregation. In Exodus 38:8 and I Samuel 2:22, women are spoken of as serving at the door of the tabernacle; in Psalm 68:26, II Chron. 35:25 and Esra 2:65 women singers and damsels with timbrels are spoken of as praising God in the congregation, and the songs of praise of Miriam and Hannah, and the prophecies of Deborah and Huldah, recorded respectively in Exodus 15, I Samuel 1, Judges 4, and II Kings 22, show that God has endowed women with the Holy Spirit and power to serve Him in His kingdom here below.

Examples of the service of women in the New Testament are many. Over all towers the name of Mary, "blessed among women." The sisters, Mary and Martha, represent the relation which must exist between our service to Him and the service He has rendered us and which is "the one thing needful." The evangelists mention further Mary, the mother of Jacob and Joses; Salome, the mother of James and John; Mary Magdalene, that exquisite example of humility and devotion; Joanna, the wife of Cheeza, and Susanna.

In Luke 8:1-3 Christ is spoken of as going through every city and village preaching the glad tidings of the kingdom of God, "and the twelve were with him and certain women which had been healed of evil spirits and infirmities, Mary Magdalene, Joanna, the wife

of Cheeza, and Susanna and many others which ministered unto Him of their substance." Other women were with Jesus, faithful to the end. After His crucifixion and death, Mary Magdalene was the first to bring her tribute of love and worship. To Him these women owed their salvation, and in Him they had found the realization of Israel's hopes. Perhaps they had even a premonition that through Him the social position of women would be changed as it has been.

In Acts 9:36 Tabitha is mentioned as a disciple who was "full of good works and alms deeds," and when she died God, through Peter, raised her from the dead and restored her to her people in order that she might continue her blessed ministry. This miracle is God's testimony of the importance of her work in His vineyard.

In Romans 16:1-2 Phebe is spoken of as Our sister which is a servant of the Church at Cenchrea." It was perhaps she who in those troubled times made the journey to Rome carrying Paul's epistle to the faithful there, and in his recommendation of her to them he says: "Receive her in the Lord as becometh saints and assist her in whatsoever business she hath need of you, for she hath been a succoress of many, and of myself also." She is the most faithful prototype in apostolic history of what our deaconess is today.

In Acts 16:14-15 Lydia is spoken of as worshiping God, and when she was baptized she served the Lord in ministering to the wants of the disciples. Many other women are mentioned as having "the gift of prophecy" and as "having labored much in the Lord."

History bears evidence of the growth of this work since apostolic times; of the persecution of deaconesses, or as they were then called "servants," of their official duties and the rules by which they were governed. The work was at its zenith in the fourth century. After that time there was a decline, the deaconesses were looked upon with suspicion, and in the middle of the fourth century the council at Laodicea forbade their ordination. Then for over 700 years, with the exception of the Jacobite deaconesses in Syria, the only organized charitable work of women was that of the Roman Catholic Church, which had in part preserved this idea in the establishment of cloisters and the retirement within of the sisters, or "nuns," as they were called.

Though the Reformation occurred in the sixteenth century, the deaconess work was not established in our Lutheran Church till 1836.

The father of the new deaconess movement was Rev. George Fliedner, who founded the first deaconess-home at Kaiserswerth, Germany, in response to a great and long-felt want. God blessed his efforts abundantly, and the work has progressed from that time without interruption, till today it is a great power for good in our Lutheran Church.

In our deaconess homes the sisters are prepared according to their talents to go out as rescue workers in the slums, teachers in parochial schools, workers in orphans' homes, missionaries to heathen lands, parish workers, and nurses for sick bodies and sin-sick souls.

What a beautiful type of Christianity is the deaconess. She knows what Christ has done for her, and in love and gratitude she has renounced the world, has sacrificed her home, and its comforts, the ambitions her dear ones may have entertained for her, and serves the Church for one-sixth the remuneration she, as a nurse, could receive working independently. But her joy in doing something for Jesus more than makes up for all. What is the honor which the world gives? What is filthy lucre? What is luxurious ease in comparison with the divine joy one feels in knowing that "Inasmuch as ye have done it to the least of these, ye have done it unto Me."

Though circumstances may prevent us from joining the ranks of the brave heroines who have consecrated their lives in His service, still we can do something for Jesus wherever we are. No matter what occupation we may have, or how humble our position, there are always opportunities that we should take advantage of.

"There are lonely hearts to cherish
While the days are going by.
There are weary souls who perish
While the days are going by.
If a smile we can renew
As our journey we pursue,
Oh, the good we all may do
While the days are going by."

—♣—

It is well to keep before the mind of the Juniors that we have a part to fill toward the charities of the Church, such as the asylums, the orphanages, the hospitals, the retreats and the like. It may be that the children can gather small offerings to help along these good causes.

Luther League Topics

Second Sunday in Advent. December 4, 1910.

Books That Delight and Strengthen

Prov. 4:1-9.

Topic reviewed by Rev. Paul W. Koller.

Our Scripture lesson is an earnest exhortation to "get wisdom." The wisdom meant is the perfecting of character, and the bringing of our lives into harmony with the will of God. There are many factors that enter into the getting of this kind of wisdom, not the least of which are the books we read.

Books have great power to influence us for good or bad. Therefore only the best books should receive our time and attention.

The reading of good and wise books is a very important matter, and just what shall be read calls for most careful consideration. Not only is there a great multitude of books of all kinds, but there are a great many good books, and to say just what books shall be read is a very difficult thing to do. To every Leaguer we would suggest.

I. *The kind of books to read.*

1. *Historical books.* It has been said that "the original and proper sources of knowledge are not books, but life, experience, personal thinking, feeling and acting."

If that is true then the reading of history comes first, for it sets forth the actual experiences of men and nations, and brings us close to the real things of life. All history should be read with the conscious sense that God is over all, and that His hand is manifest in the affairs of men. Church history is especially valuable, and our own Church history in particular. Every Luther Leaguer should know the history of his Church.

2. *Biography.* This is of the same class with history, for it brings us into touch with great personalities. We get to know the forces and conditions that made the men and women who have done things in the world.

There is a charm and inspiration in reading books of biography such as no other form of reading offers. We should read the lives of the great and good characters of our own Church; it will help to make us stronger in faith and character.

3. *Books of devotion.* There is much value in reading the books that have been born of the inner spiritual experiences of saintly men and women. They uplift us, who serve in this world of toil and business, and draw us closer to our God.

The Luther League Reading Course offers a number of books of this character, which have greatly influenced the Christian world and deepened its piety.

4. *Fiction.* Our public libraries report that people read more books of fiction than any other kind.

Should a Christian read fiction? This is a question that is often asked. Yes—good fiction—and in moderation. Great care must be taken here. So many books of fiction do great harm—their moral standard is not of the highest, and many times they give false views of life. Even good fiction read to the exclusion of other books is harmful.

II. *More books should be read.*

The emphasis here is on *books.* We are fast becoming a nation of magazine readers, and the result is not altogether good. The great variety of articles presented at one time, and the trivial character of many of them does not tend to the development of real knowledge nor solid character.

We should read more books. "A good book is the precious life blood of a master spirit, embalmed and treasured upon purpose to a life beyond" (Milton).

"Every great book is an action, and every great action a book" (Luther).

III. *Read the Book of books.*

The first book of all books is the Bible. No book nor all other books together has influenced the world as has the Holy Bible.

"Books should to one of these four ends conduce:
For wisdom, piety, delight or use."

The Bible meets not only one, but all of these conditions. The reason is it is God's book. We do well to follow the course of Isaiah—Isa. 34:16. "Seek ye out of the book of the Lord and read."

Suggested Questions:

1. What books have influenced the men who have made history?
2. What books did Luther read?
3. What is the effect upon mind and character of reading trivial books?
4. What book has helped you most?
5. What books are in the Luther League Reading Course?

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 49 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Fourth Sunday in Advent. December 18, 1910.

Luther's Literary Activities

A review of the topic by Rev. N. Lenker, D. D., translator of Luther's works.

Moses, Paul and Luther introduced the three world literary epochs. Others were national or provincial writers, but these were world authors. The first two were Jews; the last was the religious hero and literary prince of the Gentiles, and this because he built on the other two, and in the age of printing and in the land of its invention. The three are in perfect harmony, and together they have solved the religious, educational and literary problems of all time, in the deepest individual meaning as well as in the broadest world sense. The mission of Church and school is to apply their teachings in detail to individual and world life. The Bible, containing the writings of Moses and Paul, is translated into all languages and circulated world wide; and Luther's writings rank second. These three authors have developed the world's literature, through which runs a strong thread of unity. This fact distresses the kingdom of Satan beyond endurance, and its chief ambition is to supplant the divine library by its own pernicious literature. The world battle today is not one of sword and cannon, but of books, of libraries, of good literature against bad. Religion is the most popular thing in the world, and education comes second. Religious and educational problems are not to be solved separately, but in a related way, in the light of the documents God gave mankind through these three world epoch characters, documents glorifying as Prophet, Priest and King the God-man whom the world today crucifies in its educational, literary and social life.

The Jews cry Moses, the Christians Paul and the Protestants Luther, yet they do not read the writings of their respective heroes. One never can learn Shakespeare by reading what others say about him. The only way to become acquainted with a literary genius is to read what he himself has written. Protestants read much *about* Luther, but little that he wrote. They think they know him, but are mistaken. While they may continually boast of the name, it is only boasting. The present confusion of Protestantism is largely due to utter neglect of the Protestant classics of Luther, Calvin and Wesley. There is little hope of better conditions until we give these authorities their God-assigned place.

Brenz said: "Luther lives only in his writings; in comparison with him we are all dead letters." Chemnitz: "A man may measure his advancement in theology by the degree of pleasure he has in Luther's writings." Erasmus: "I have heard men of great piety and learning congratulate themselves on their acquaintance with Luther's books." Calvin: "Luther is the trumpet, or rather the thunder—he is the lightning—that has aroused the world from its lethargy. It is not so much Luther who speaks as it is God; God's lightnings burst from Luther's lips." Zwingli: "Why accord to other men's inspiration the doctrines of Luther when he himself attributes them to God and submits nothing but what is contained in the eternally unalterable Word of God?" Bunyan: "I prefer this book of Luther's on Galatians to all the books I have seen, as being best suited to a wounded conscience." Wesley: "In the evening I went very unwillingly to a society (the Moravians) in Aldersgate (London), where one was reading Luther's Preface to the book of Romans. . . . Assurance was given me that Christ had taken away my sins, even mine, and saved me from the law of sin and death." When Spener was the most popular preacher and provost in Berlin, he issued his first edition of Luther's sermons, and his verdict was: "Of all the books a pastor should have in his library, I would recommend first the Church Postil of our beloved Luther." Francke was of like mind, testifying: "I have often wished that our preachers and our laity would more diligently read Luther's Postil, wherein certainly is to be found more spirit, power and life than in modern cultured sermons."

Thus the Pietists revived the laymen's interest in Luther's spiritual literary treasures, which accordingly became the foundation and source of modern home and foreign missions. "The founder of Protestantism is to this day the most comprehensive and satisfactory type of its spirit."

It is a noteworthy fact that all great reformers and educators thus praise this religious reformer, the hero of the common people, as the greatest modern literary genius. Melanchthon, the educator of Germany and of all Europe, who, from sharing Luther's life labor in the University of Wittenberg, was best qualified to judge him, surpassed all others in his praise of the man when he said: 'Luther is a miracle among men." Weighty

testimony this for one literary genius to give to another.

In translating the Bible, Luther created the German language. Thus he wrought two miracles. In these miracles he honored God's Word, served his countrymen and brought language to a higher plane. These three ideas are developed below

We have spoken briefly of the past and the prospective fruits of Luther's literary efforts, and now we ask what inspired in him, and accordingly in his disciples, such remarkable literary activity. The answer is:

First: Luther had a firm, life-giving grasp of the simple but deep and comprehensive teachings of God's Book—God's library of sixty-six volumes written by forty different and inspired men during a period of 1,600 years ending with Paul's time. This library is the world's best literature. No one had better historical knowledge of it and went deeper in the practice of its teachings and spirit than did the Teutonic prophet who lived 1,500 years after Paul. Not only in faith but in deed did he honor the Bible; it was his one rule of faith and of life. He was thoroughly acquainted with it from having made his translation, called the brightest literary gem in modern history; from teaching it in his Catechisms, from singing it in his song books to popular tunes, from his pulpit sermons and home teaching and from explaining it in his commentaries. Living thus in the divine library, his genius was developed and he was provided with inexhaustible material for his pen. This answers the oft-repeated query, how did he write so much?

Another source of Luther's literary genius was his acquired knowledge of the human heart and of the characteristics of his own people, and of the effective application of God's Law and Gospel to their lives. Luther always addressed head and heart for definite results, seeking to awaken fear of and love and trust in God. His life work embraced two things—teaching the truth and exhorting men to live it. The latter undertaking was the more difficult. The Catechism might quickly be learned by heart once for all, but a life-time must be devoted to exhorting individuals and nations to live it. Luther had the German national spirit in heroic degree. Truthfully did he say, "I am not seeking my own interest, but that of all Germany." His study of the human soul, and of his countrymen particularly, that he might serve them with the Word of God, awakened in him a divine patriotism. He believed God had solved the much-mooted educational religious and religious educational problems and that it only remained for us to apply the solution, as illustrated in his unequaled writings on the Commandments, the Creed and the Lord's Prayer.

A third source of Luther's literary genius was the fact that in an effort to get the Spirit's meaning from the Bible he mastered the ancient languages; and for the purpose of implanting the Bible truth in the hearts of the common people he thoroughly learned their modern tongue. Language, written or spoken, is the only medium for conveying thought from mind to mind and from God to man. Hence Luther regarded language as sacred, as being, next to the Word and our immortal souls, God's greatest gift to man. Through this medium alone are souls brought into fellowship. Luther remarks that we do not find many instances in which Satan fostered the languages; that language is the scabbard which sheathes the Word of God; also that it is the sword that makes effective the Word. He did not mingle ancient and modern languages. He showed his wisdom in employing the language of the common people, phraseology which they would understand without a dictionary or grammar. Scholars of our day are too unlearned to master such art. The spirit of Reformation festivals may well be less polemical and more spiritual and missionary, emphasizing to the individual and to the world the meaning of the Reformation. That Bibles, Catechisms, popular song books and commentaries of a high literary order are today being furnished to all nations in their own tongues is due to Luther's pioneer labors.

Calvin inherited a polished language, but Luther had to create the tongue which was to frame the world's choicest literature. Luther's life was too short to make the language as German as were the people, but he set the mark high. German and Scandinavian Catechisms and other religious literature are much more easily grasped by the common people than are those in English. Luther's Wartburg was always the common people; for he knew them and God's Word, and was familiar with the common tongue wherein to adapt the Word to their hearts. He reverenced language as of divine origin, and in that light employed it in translating, singing, teaching,

preaching and writing. He looked upon the people and the language as being, like the Word, divinely ordained, and hence he loved all and his was a service of love.

This threefold literary labor of Luther continued throughout his life. He taught the people, exhorting all classes to lives of obedience, faith and prayer. The words he chose for the closing ones of his Catechism were missionary in spirit—Paul's words to Timothy, "And persevere in prayer for all men" (1 Tim. 2, 1). It was Luther's desire that men might fear, love and trust in God above all. As with John's and Christ's disciples, so with Luther—teaching and praying went together. Little do we realize how much Luther wrote on prayer, and that it was only through prayer that he was enabled to produce, aside from his translation of the Bible, 110 volumes, the largest and best library ever created by one mind. His works form a graded course of religious reading adapted to the life from cradle to grave.

During the five years immediately preceding 1517, the German press issued 527 publications, and in the next six years 3,113. In 1523, more than four-fifths of all the books issued in Germany supported the Reformation. In 1522, Luther alone issued 130 publications, and the next year 183. The year 1517, therefore, marked the beginning of that literary activity now molding the world.

In humanity's long and mighty struggle for freedom, the Teutons have led. Luther and his race have finally declared, with an emphasis the world is hearing, "For freedom did Christ set us free" (Gal. 5, 1). They have developed a free Church, a free school, a free press, a free library. Luther with his pen did more for the modern free public library movement than Carnegie is doing with his money. The Luther literature catalog of the British Museum library lists 3,000 volumes in different languages. Luther urged that no cost nor pains be spared in procuring good libraries in suitable buildings (buchhaüser) in all cities. He advised that they include, first, the Scriptures and commentaries thereon in the ancient languages; second, heathen and Christian poets and orators in Greek and Latin, for their grammatical value; third, works on the arts and sciences; fourth, volumes on jurisprudence and medicine. This is a comprehensive catalog in comparison with those of modern libraries, even when not narrowed to one language. Public libraries ought to be acquainted with their founder, ought to be willing to exhibit his picture and his works, at least for historical and antiquarian purposes, if not for practical ends. They do as much for the less worthy Romans and Greeks and others.

Greater praise cannot be accorded Luther's literary productions than is manifest in the fact that his countrymen have issued them in eight complete editions; two editions in the sixteenth century, one in the seventeenth, two in the eighteenth and three in the twentieth, one of the last being called the "Kaiser edition," because issued under the patronage of the German Kaiser. The Germans, with all their culture, cannot produce a better translation of the Bible than his, nor better Christian literature. Hence Luther is still the greatest literary genius of the most educated nation known to the world. His works are, or should be, the center of every Protestant library.

It is easy enough to make use of Luther's literary treasures even without a teacher. Volumes 1-20 of his German writings are sermons, 21-23 catechetical works, 24-32 are reformatory and polemical, 33-52 commentaries, 53-56 letters and hymns, 57-67 table talk, prefaces and indexes. His Latin writings are chiefly commentaries, of which Genesis in eleven volumes, Psalms and Galatians are the best. His commentaries cover nearly the whole Bible. If a certain idea has any connection with a Bible text, with a Sunday text of the Church year or with Luther's Catechism, it gives introduction to the choicest material on that subject.

Christmas. December 25, 1910

The Wonderful Child

Isa. 9:2-7.

Topic reviewed by Rev. Paul W. Koller.

The heart of the Christian world is tenderer and more filled with the love spirit at Christmas time than at any other time of the year. For it is at Christmas that Christ Jesus comes to the world as a little child. Our best and sweetest emotions are aroused. All the world loves a little child, and of all children the child Jesus is the best beloved. He is loved for His own sweet personality, and for what He came to do for us. Lowly was His birth, yet He is the wonderful child, for whose coming the world looked and hoped. We should approach this study of the child Jesus with a spirit of deepest reverence. Like the Magi who came from afar to

worship Him, we should bring Him our adoration and gifts of love.

I. *This wonderful child of the Lord.*

This little boy Jesus is the son of God. Isaiah in our Scripture lesson said: "His name shall be called Wonderful, Counsellor, *The Mighty God,*" and St. Luke, in telling the story of His birth, announces Him as "Christ the Lord."

These are only a few of the many Scripture references that speak of the child Jesus as God.

God in His infinite love for humanity took upon Himself our human form and nature, and came to earth as a little child born of the Virgin Mary. This fact should put into our Christmas joyousness the spirit of deepest reverence, for we are thinking of God.

II. *This wonderful child is the Saviour.*

Luke 2:10-11. "The angel said, fear not, for behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a *Saviour,* which is Christ the Lord." In the Christmas story there are many beautiful thoughts, but the most vital of all is "that unto you is born a Saviour."

A saviour was what the world needed most, one to take away the guilt of sinful men and give them the power of a new life. That is what the world needs most today. Man-made reforms are not sufficient. We need Jesus Christ the Saviour.

This child Jesus was born into the world to save humanity.

III. *This wonderful child is king.*

Isa. 9:7. "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

There was little that was royal about His birth, born in a stable of a humble Jewish mother, yet He is king.

The thrones of earth have crumbled, and the mightiest kings have fallen, but the kingdom of Christ grows greater and stronger with the passing years.

At the right hand of God, enthroned in heaven and in men's hearts, He rules, "and of the increase of His government there shall be no end." The Christ child is our king.

IV. *The wonderful child is to us a sign of the character of His religion.*

The angel said to the shepherds, "And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." These things were to the shepherds the sign by which they knew Him.

To us Jesus Himself as a little child is a token of the character of the religion which He came to establish. He came as a child.

When we think of the features of that religious character which Christ came to form no more suitable emblem than this of the "Child" could be found. Indeed He who came as a child so defined the condition of citizenship in His kingdom, "except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven."

The one thing the world needed was the restoration of the child-heart. That is what the world needs today—the simple, true, trusting child-heart.

Let us this Christmas time get closer to this spirit and life as we learn anew of the child Jesus.

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary,
And, gathered all above
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

Questions:

1. Why did Christ come as a little child?
2. What wonderful events marked His birth?
3. Who recognized His greatness at His birth?
4. What does the coming of the Christ-Child mean to you?

The character of the worker is shown in his work.

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IN THE INTERESTS OF
The Lutheran Church and her Young People.

Edited by E. P. EILERT
WITH

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Editorial

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

—

The word "Service" seems to be a bugbear to some, and particularly to those in the Church who are reminded that service is necessary. How much happiness we would have if we remembered that Jesus Christ spoke of himself as a "servant," one who ministered unto others. We believe that if we look at the word in that way it will not be annoying, but that we will feel that we are serving Him best who served us all by not forgetting that it is necessary to show our faith by our works.

Three requisites are necessary for proper service; and we have not fully accomplished our duty until we remember that it consists first of DOING. "Whatsoever thy hand findeth to do, do with thy might." "Visit the fatherless and widows in their affliction." Yes, our service is tested by our actions.

A second requisite is GIVING. Giving ourselves; not withholding anything of our powers; giving the love for which the First Commandment stands; giving a smile, a word, a prayer; giving, too, of our means on the first day of the week as the Lord has prospered us.

A third component is LIVING. For what does it count if we do some act of kindness without the proper feeling? Or we give all that we have without love in our hearts? Living means Doing, Giving, for only can we live as we do and give. That was a beautiful idea of the poet in which he represents himself as desiring to do his very best in every place because it might be the only time he would pass that way.

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In the efforts of the Laymen's Missionary Movement to increase the contributions to the Church and for benevolence great strides have been made, and greater work will be done in that line, and also in increasing the numbers of those who love and serve Jesus Christ, if we have consecration, if we are set apart from that which annoys and drags us down from that which is elevating and heavenward in its tendency. For this purpose we need more prayer. A few hasty words said morning and night very frequently come not from the heart, but are a mere form. If the spirit enters into our requests, and we feel that we are praying to God through Jesus Christ as the only way of entrance, we will be drawn to Him, so that we will forget all the trials, temptations and sins when we cast our cares upon the Lord. As we have the greater spirit of consecration we will understand what the Lord wishes us to do, and we will be willing to do the work He opens to us.

So much complaint is made that the spirit of commercialism of the age has entered into our churches to a great extent; yea, to such an extent that many have lost their spiritual tone, pastor and people. Having gone downward once it is difficult to rise up to the spiritual level which is needed for advancement. We need to pray daily that we may be delivered from the great desire to make money, to occupy position, and to wield an influence in society and in the world. We need to be humble, as Christ set an example among those with whom He mingled and spoke as never man spoke. We need more of the Christlike spirit, and when we become like Him, we will then be able to do a blessed work for Him.

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What a convention that was at Pittsburgh! We were reminded of service, prayer, of yielding our wills to that of God. We were told of the needs in the Church, at home and abroad. We were reminded of our mercies, and asked to consecrate ourselves and every thought we have to Him who made us. The question was brought prominently before us: "What is my duty?" We should not forget that question until we have decided whether we are to be God's messengers to those who know Him not, or whether we are to do our duty at home in the local Church. And it must not be forgotten that if we are unable to join the armies of missionaries, and of workers among the poor, the despised, the forsaken, and the unenlightened, we must send a substitute. When we look at our duty in that way, then we will be blessed of the Lord, who delights in a cheerful giver, whether it be of power or of money.

—

It would be a great mistake, and a backward step, if those who were delegates to Pittsburgh should allow themselves to forget or lose the spiritual influence of our recent convention. After an uplift there must be thought and study, or we will be like the man who returned to his house after it was cleansed and garnished, and became a worse man than before. Let us not be lukewarm, or forgetful, or unwilling, for we must have a blessing or we die. The fire of that convention should be carried by those who were present to those who are associated in the work and in the Church, so that thereby a blessing may come to the individual congregation, which blessing shall pass on through the whole Church, and revive and encourage, and bring to life those who have been faithless and unwilling subjects of the Great King.

—

Did you note the attendance at the sessions of the convention, and the attention given by those who came to the meetings? On the opening night 700 were present, and between 500 and 600 at each meeting. It was very gratifying to the executive committee and the officials to find so many present at the opening, who united in heartiness of voice in the devotional services. No convention can be a success without prayer, and we believe that the quiet and the interest manifested were due largely to the spiritual thought with which each session began. We must not forget prayer if we desire to succeed, either as individuals or as a League, and the Church is failing in its strength because of the slackness of prayer.

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It was made the special duty of the President to extend the thanks of the delegates to the Pittsburgh people who had contributed so largely to our comfort, and assisted in the success of the convention. Yet we feel that the REVIEW should take special notice of the arrangements made by the committee, and the faithfulness of the members of that committee in serving, in season and out of season, so that by their earnest efforts the convention might be a great success and encourage a new spirit for the future. They have set the pace, and other Leagues may hesitate to invite because they fear that they cannot come up to that condition; but let none be fearful. The "willing mind" will bring a joyful reception and a happy outcome in whatever way the entertainment is given to the delegates in any convention.

Book Reviews

THE ROYAL ROAD TO EXTEMPORE SPEAKING. By a New York Orator. University Book Co., New York. Pp. 261; cloth, $1; flexible morocco, $1.75.

Oratory is sometimes referred to as a "lost art." The reason for its decline—if decline there be—possibly can be found in the lighter esteem in which it is held as compared to the value set upon it in former days. If therefore the author of this volume accomplished nothing more than to arouse anew the lapsed interest in this pleasing and powerful art he would be doing the generation just ahead a valuable service. He aims to do more than this, however. He first sets forth the advantages of this means of expression, and then proceeds to open up the road to its attainment. He lays the foundation deep and strong in the very soul of the would-be orator, and then clearly maps out the plan and method to be followed in winning, quickly and fully, that command of self and one's faculties which make eloquent verbal expression both pleasing and convincing. Students who look forward to a life work in which public speaking plays any valuable part will do well to master and practice the plan and methods prescribed in this book; and even those who have grown gray in the service will find their minds freshened and probably their speaking strength increased by a careful reading of this interesting and forceful writer on this important subject.

Daily Bible Readings

Monday, November 21—Gen. 3: 1-24.
Tuesday, November 22—Num. 24:15-25.
Wednesday, November 23—Deut. 18:15-22.
Thursday, November 24—Isa. 9:1-7.
Friday, November 25—Micah 5:1-15.
Saturday, November 26—Malachi 4:1-6.
Sunday, November 27—Isa. 7:14; Micah 5:1-4; Luke 24:25-27.
Monday, November 28—Gen. 1:1-31.
Tuesday, November 29—Ex. 20:1-17.
Wednesday, November 30—Job 28:12-28.
Thursday, December 1—Eccles. 12:1-14.
Friday, December 2—Matt. 1:1-17.
Saturday, December 3—Rev. 22:1-20.
Sunday, December 4—Prov. 4:1-9.
Monday, December 5—Isa. 28:14-29.
Tuesday, December 6—Jer. 17:9-14.
Wednesday, December 7—Isa. 60:1-22.
Thursday, December 8—Matt. 2:1-15.
Friday, December 9—Acts 10:1-48.
Saturday, December 10—Eph. 6:1-18.
Sunday, December 11—Rom. 10:11-15.
Monday, December 12—Lev. 16:29-34.
Tuesday, December 13—Isa. 8:1-10.
Wednesday, December 14—Ezek. 2:1-9.
Thursday, December 15—Luke 1:1-4.
Friday, December 16—Rom. 9:17-33.
Saturday, December 17—Gal. 5:1-9.
Sunday, December 18—Jer. 36:1-26.
Monday, December 19—Jer. 23:5-8.
Tuesday, December 20—Matt. 1:18-25.
Wednesday, December 21—Luke 2:1-14.
Thursday, December 22—Luke 2:15-32.
Friday, December 23—Luke 2:33-52.
Saturday, December 24—John 1:1-14.
Sunday, December 25—Isaiah 9:2-7.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—The auditorium of the Wartburg Orphan Farm School was dedicated on Wednesday, November 16, and on the same day the twenty-fifth anniversary of Dr. Berkemeier's directorate of that institution was observed with appropriate ceremonies.

—The Church of the Advent, Rev. William M. Horn, pastor, diminished its debt $5,000 during the summer. This congregation will observe its fifteenth birthday in December.

—Within a few weeks the cornerstone of the building for a new Lutheran church at Union Course, Brooklyn, was laid, the English Lutheran Church in the Fort Hamilton section of Brooklyn consecrated its new building, and a new Lutheran mission was begun at Morris Heights, the Bronx.

—The clergymen of this city met at the Marble Collegiate Church (Reformed) November 7, to endorse Secretary Knox's letter to the world powers suggesting an arbitral court at The Hague, with power to enforce international peace. The Rev. Dr. J. B. Remensnyder presided and offered resolutions upholding the movement, and setting apart Christmas Sunday to emphasize international peace as the practical outcome of the reign of the Prince of Peace. The meeting was probably the largest and most representative of New York clergymen ever held. Letters of sympathy with the movement from Drs. Van Dyke, Parkhurst and Father Lavelle, rector of the Catholic Cathedral, and others, were read.

Chicago.

—The Rev. Dr. Ludwig Holmes, a prominent Lutheran minister of this city, died in Philadelphia, November 7. Dr. Holmes was born in Sweden, in 1858, and in 1891 received from King Oscar the blue and gold Litteris et Artibus, a decoration signifying the highest award for literary merit.

Philadelphia.

—The Church of the Holy Cross has extended a call to Rev. A. Blunk, of Millville, N. J., to succeed the Rev. R. E. M. Oeser, resigned.

—On October 6 a striking monument to the Rev. and General Peter Muhlenberg was dedicated. It stands on the City Hall plaza. A bronze tablet shows the famous act of the general in putting off his Lutheran gown and thereby showing his officer's uniform, as he announces that the "time to fight" has come. Thirty-five thousand persons, connected with many organizations, took part in the parade. General Muhlenberg is buried near his father, the patriarch, H. M. Muhlenberg, beside the historic Trappe Church.

St. Louis.

—Rev. W. W. Barkley has tendered his resignation as pastor of the Reen Memorial Church, to take effect December 1.

Baltimore.

—St. Mark's Church, Rev. W. H. Dunbar, D. D., pastor, celebrates its fiftieth anniversary by special services from December 6 to 13. The occasion marks also the freedom of the church from mortgage debt.

Pittsburgh.

—Trinity Lutheran Church, North Side, Rev. Alonzo J. Turkle, D. D., pastor, is celebrating its semi-centennial anniversary by a series of services from November 6 to 15. The church had had only two pastors before Dr. Turkle became pastor in 1899.

Wheeling.

—Rev. W. S. Dysinger, formerly of Vandergrift, Pa., has become the pastor of the First Church.

—Mr. Frederick F. C. Schwertfeger, a faithful member of Zion Church, Rev. A. L. Benze, pastor, recently died at Atlantic City. He bequeathed to Zion Church the sum of $2,000; to its mission society, $500, and to its Luther League, $100. Some time previous to his death he pledged $1,000 to the maintenance of a parish deaconess in this congregation. At the time of his demise Mr. Schwertfeger was a member of the Inner Mission Board of the Pittsburgh Synod. He was a generous supporter of various mission and educational causes and a true friend of the orphans.

Altoona.

—In the First Church, Rev. Marion J. Kline, D. D., pastor, the average amount paid per member last year was $11.16. The grand total of contributions for all purposes was $12,244.55. The synodical apportionment was paid in full and an excess of $597.60. The total given for benevolence was $3,389.87. There was a net gain in communicant membership of 81, making the present church enrollment 1,178.

Denver.

—To St. Paul's Church, Rev. R. B. Peery, Ph. D., pastor, has come a bequest of $1,000, from a former member, the late Adam Miller.

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Portland.

—The new Lutheran Divinity School of the Pacific Synod, located in this city, was opened with appropriate exercises on October 18.

Seattle.

—Rev. E. G. Lund, D. D., has accepted the call recently extended to him to return to the pastorate of Holy Trinity Church, this city.

Ottawa.

—The organization of the first English Lutheran church in this city was effected October 9, by Rev. M. J. Bieber, missionary of the General Council. Seventy persons were enrolled as charter members.

Miscellaneous.

—The statistics of Lutheran missions in India for the year 1909 show a total of 339 missionaries, 81 native pastors and 3,184 other native workers and teachers. Communicant membership, 67,534.

—The late A. Julius Hagnuson bequeathed more than $1,000 for church and synodical purposes, including: Home missions, $200; foreign missions, $200; endowment for the Swedona Congregation, $500; Augustana College, $50; Augustana Hospital, $50, and Orphans' Home at Andover, $50.

—Miss Aase Haugen, of Decorah, Ia., has left her estate of $40,000 to $50,000 to the United Norwegian Church, to found an old people's home to bear her name. Miss Haugen was born in Norway, in 1841, and was the last of her family.

—The oldest Lutheran pastor in Paris, Dr. Appia, died at the age of eighty-four years. In spite of his age, he took part in the Edinburgh Mission Conference. He was master of four languages—French, German, English and Italian.

—The pleasing announcement has just been made that a Mrs. Obenlander, of Auburn, Ind., will make a gift of nearly $25,000 to Wittenberg College for a new girls' dormitory.

—Rev. A. J. D. Haupt, D. D., former superintendent of the Lutheran Hospice in Pittsburgh, Pa., has accepted a call to become pastor of the English church at Albert Lea, Minn.

—A new $23,000 church building is in course of erection at Fargo, N. Dak. It is St. Mark's Church, Rev. W. S. Ulrich, pastor, of the English Northwest Synod.

—Rev. J. B. Remensnyder, D. D., of New York City, addressed the students of Muhlenberg College, November 10, on "Luther."

—

In a letter to a friend Washington wrote: "I begin my diurnal course with the sun; if my hirelings are not in their places by that time I send them messages of sorrow for their indisposition."

—

If we can only get out of our souls the thought that it matters not if we are happy or sorrowful, if only we are dutiful and faithful and brave and strong, then we should be in the atmosphere, we should be in the great company of the Christ.—Phillips Brooks.

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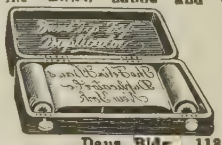

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia

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Luther League of America
Statement No. 1

From October 1, 1910, to October 31, 1910.

	Per Capita.
Honesdale, Pa., L. L.	$3.00
Utica, N. Y., League	6.00
St. Paul's Church L. L., Syracuse, N. Y.	5.00
English Luth. Church, San Juan	.50
St. Mark's L. L. of Minneapolis, Minn.	3.40
St. Paul's L. L., Port Chester, N. Y.	5.00
Trinity Luther League, Norristown, Pa.	11.50
Pittsburgh Central League	50.00
Illinois State	50.00
Grace Church, Omaha, Neb.	2.00
Evan. Lutheran Church, Saugerties, N. Y.	5.00
St. John's German Ev. Church, Brooklyn, N.Y.	5.00
Catawissa District	5.00
L. L. Luther Memorial Church, Erie, Pa.	13.00
L. L. of Holy Trinity, Scranton, Pa.	3.00

Redeemer Church, Montreal, Canada	4.30
Scenery Hill, Pa.	1.00
Philadelphia Central, Pa.	2.00
Stoughton, Wis.	2.00
St. Mark's, Indianapolis, Ind.	2.90
Chicago District	100.00
Collection, Pittsburgh Convention	50.02
Toledo District	4.00
DUES.	
Oregon-Washington State League, 1910	10.00
Buffalo District, 1909-10	6.00
Columbia Cent. League, Portland, Ore., 1908-10	9.00
Zanesville District League, 1908-10	9.00
Canada League, 1909-10	20.00
Tri-City League, Ill., 1904-10	21.00
Toledo District, 1909-10	6.00
Total	$414.62
Balance on hand October 1	171.00
Total receipts	$585.62
Disbursements	324.71
Balance on hand	$260.91

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.
Chicago, November 1, 1910.

NEW YORK

New York City District.

—The Luther League of New York City observed the birthday of Martin Luther by a public meeting in the Church of the Epiphany, East 128th street, in the evening of November 10. The vesper service was conducted by Rev. F. B. Clausen, pastor of Epiphany Church, and introductory remarks were made by President Fred Ihlo, of the District League, who also presented the speaker, Rev. F. F. Buermeyer, D. D., city missionary of the Inner Mission Society. Dr. Buermeyer told the story of the Roman Church's effort to force upon the moral, home loving people of Germany the monastic life of the priests and nuns, representing the Church and religion, and the idea that salvation could be had alone through their intercession, and the story of Luther's discovery of the doctrines of salvation by faith and the universal priesthood of believers, and his wonderfully successful work of teaching these obscured doctrines anew to the people of his time and country, and through them, to the world. He told also of Luther's work as a musician in displacing the stiff, severe, unpopular Gregorian music by hymns of harmony and melody which could be understood and sung by the common people.

After Dr. Buermeyer's address, Rev. Clausen presented the report of the delegates of the District League to the convention of the Luther League of America. He gave a striking and impressive synopsis of some of the papers and addresses, and brought to his hearers impressions of the depth and fervor that had characterized the convention. The service was concluded by the singing of the Rally Hymn.

Brooklyn District.

—The chorus which was organized last spring to take part in the rally service of the New York State League convention, has been organized as a permanency, bearing the name of the Brooklyn Lutheran Choral Society. A great many of the young people and prominent Luther League workers of the various Brooklyn churches are connected with this new organization, under the direction of Mr. H. S. Schweitzer, F. A. G. O., organist and choirmaster of Christ Church, Rev. H. S. Knabenschuh pastor.

Rev. Fischer, of Holy Trinity Church, Brooklyn, is president of this society. Mr. Fritschler, the New York State League president, is first vice-president. Mr. G. S. Intemann, president of the Brooklyn District League, is second vice-president, and Mr. J. G. Ernst, treasurer of the Brooklyn District League, is secretary and treasurer.

Rhinebeck District.

—Miss Frances Cole, corresponding secretary of the Rhinebeck District Luther League, died at her home in West Camp on Thursday, October 27, 1910. A faithful, willing and enthusiastic worker, her loss is deeply felt by the Leaguers of the Rhinebeck District. The funeral services were held at the West Camp Church, Rev. J. G. M. Ketner, pastor, on Sunday morning, October 30.

Mohawk Valley District.

—The nineteenth annual convention of the Luther League of the Mohawk Valley District was held in the First Church, Schenectady, Rev. U. H. Graves, pastor, on Tuesday, October 18, 1910. Sixty-two delegates and many visitors were present, representing sixteen Leagues and four Junior Leagues. The convention opened with devotional service by the pastor, Rev. U. H. Graves. In behalf of the local League and congregation Mr. Edwin Schermerhorn, president, extended a cordial welcome to the convention. President Clifford A. Rockwell responded. Then followed a report of the State convention, by Mr. A. A. Coney, of Canajoharie. This was very interesting, as Mr. Coney related, in connection with the report, his experiences and humorous incidents of his trip. The loss of two Leagues was reported, much to our regret; also the organization of a new society and a junior society at St. Matthew's Church, Utica. Various suggestions of benefit to the League were made by the president in his report, which were considered and adopted. The kind invitation of the Ger-

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man Lutheran Trinity Church, of Troy, to hold the next convention there was accepted.

The afternoon session opened with devotional service by Rev. H. A. Sperling, of Utica. A paper, "The Luther League as the Pastor's Assistant," was effectively treated by Miss Eva Daprix, of Utica. She emphasized the point that every League should co-operate with its pastor in their work. Following this paper, an equally interesting and instructive paper was read by Mr. James W. Steenburgh, of Amsterdam, on "The Luther League as a School of Preparation." He spoke enthusiastically of the League, of its growth and the good it accomplished. A great pleasure was accorded us by the presence of our general secretary, Rev. L. M. Kuhns, who delighted the delegates with a short address. He also extended greetings from the Albany and Susquehanna District. The election of officers resulted as follows: President, Mr. Clifford A. Rockwell, Utica; vice-president, Mr. James W. Steenburgh, Amsterdam; corresponding secretary, Mrs. C. J. Witherwax, Schenectady; recording secretary, Miss Tillie Leiss, Utica; treasurer, Mr. Arthur Ottman, Schenectady.

The evening session opened with an anthem by the choir of the church and devotional service. The address on "A Life of Victories," by Rev. Herbert Finch, of Johnstown, was interesting and inspiring. The convention closed with the singing of the Luther League Rally Hymn.

PENNSYLVANIA

Philadelphia District.

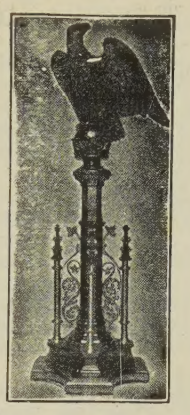
—Mr. Frank Herr has resigned the presidency of St. Stephen's Luther League, West Philadelphia, and is taking a course in the Training School for Christian Workers in connection with the Good Shepherd Home, at Allentown, Pa. Mrs. J. Trout has been elected to fill the vacancy.

Bradford County.

—The Luther League of St. John's Church, Sayre, observed the Reformation Festival by a public service on Sunday evening, October 30. Papers were presented by Miss Margaret Fisher, on "Why We Celebrate the Reformation"; by Lewis Fenimore, on "The Signs of the Reformation Dawn"; by Charles Kebble, on "The Hymns of Luther"; by Miss Anna Enevoldsen, on "Luther's Influence," and Miss Eva C. Strauss presented a "Sketch of Luther's Life." Miss Shaneberger and the Misses Henshaw sang.

Lancaster District.

—The Luther League of the District of Lancaster and adjoining counties held a successful meeting, October 25, at the Church of Emmanuel, Lancaster City, Rev. P. George Sieger, pastor. Three sessions were held. Rev. Sieger, the pastor, conducted the opening service, and extended a cordial welcome to the convention. "Serving the Master" was the subject of Rev. R. C. Rengier's devotional topic. President W. M. Measig announced the welcome of a number of new Leagues. F. H. Burkhart, statistician, reported 1,283 members and 526 juniors in the District. Rev. F. A. Weicksel reported the rally at Mount Gretna last summer. Rev. L. D. Lazarus and Rev. W. D. C. Keiter, D. D., of Bethlehem, represented the cause of Luther League Hall, at Muhlenberg College, Allentown. Treasurer M. L. Weidman reported the balance in hand. St. Michael's, of Harrisburg, was accorded a voice and vote for its representative. Rev. A. T. Michler, for Junior work, spoke of teaching them more of the Bible, Luther's Catechism, Church Book and Luther League Topics, along with the lessons in useful handiwork, as sewing, reading, gymnastics, etc. Dr. C. E. Haupt explained the development of personal character that flows from League work. Rev. J. W. Richards spoke of the extension work.



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Souvenirs were presented to the delegates and a neatly printed program was distributed. Bountiful meals at noon and sunset were provided at a moderate price. Others who took a part in leading the topics were Rev. H. T. Clymer, Dr. F. P. Mayser, Dr. E. Meister, Rev. E. L. Wessinger, Wm. C. Stoever, Esq., president of the Luther League of America; Rev. M. F. Fehr, Rev. G. W. Genzler and John M. Fry.

Trinity Church, Mt. Joy, was selected as the place of meeting in 1911. The officers-elect are: John M. Frey, Ephrata, president; J. S. Peifer, Harrisburg, vice-president; Mrs. Frederick Waller, Marietta, recording secretary; Miss Anna Bair, Lancaster, corresponding secretary; M. L. Weidman, Ephrata, treasurer; F. H. Burkhart, Lancaster, statistician.

There were present 200 representatives. The building was tastefully decorated with the League colors and flowers. The evening service, conducted by Charles Brady and Rev. J. D. Brown, was addressed by Rev. E. P. Pfatteicher, Ph. D., of Philadelphia, Pa., upon "The Development of a Lutheran Consciousness." The address, a most excellent one, was well received and highly appreciated by the crowded audience.

Upper Lehigh Valley District.

—The thirty-second semi-annual convention of the Upper Lehigh Valley District Luther

League was held in Grace Church, Freeland, November 2 and 3.

Forty delegates and ten pastors were present. Devotional services were conducted by Rev. W. F. Heldt, of Conyngham. The opening address was delivered by the president. Opening remarks, "What Is Demanded of Us?" were made by Summit Hill League.

The second session opened with devotional service conducted by Rev. S. M. Wenrich. "Our Home Mission Field" was presented by Miss Elsie Schultz, of Freeland; "The Problem of Home Missions," by Rev. L. B. Sterner, of Audenreid; "The Foreign Field," by Rev. S. M. Wenrich, of Effort; "The Luther League and Foreign Missions," by Miss Florence Allen, of Weatherly.

The third session opened with devotional service conducted by Rev. Kline, of West Hazleton. Dr. J. F. Ohl, Philadelphia, delivered an interesting address on "The City Mission." A question box was conducted by Rev. J. O. Schlenker.

The fourth session opened with devotional service conducted by Rev. Zuber, of Weissport. The reports of the national and State conventions were read by Miss Emily Geoppert, Rev. Swank and Rev. Schlenker. The following amendment was recommended: "This association shall meet annually in the spring of the year. Four sessions, afternoon and evening, first day; morning and afternoon, second day." This proposed amendment was referred to the Local Leagues, to be reported at the next spring convention, which will be held at St. Johns.

Pittsburgh District.

—The Luther League of Trinity Church, Verona, Rev. J. J. Myers, pastor, at its annual meeting recently elected the following officers: President, Mr. O. N. Hunes; vice-president, Mr. Ralph Jack; secretary, Mr. Howard E. Schwartz; treasurer, Mr. William Schafer.

Northwestern District.

—There were fifty-one persons, alumni and former students of Thiel College (Greenville, Pa.) in attendance at the convention of the Luther League of America in Pittsburgh, showing that the League has many loyal supporters among those who have gone out from this institution.

OHIO

Toledo District.

—The District Luther League of Toledo and Vicinity held its regular semi-annual convention, October 12, in Trinity Church, Toledo, Rev. Conrad Wilker, pastor. A timely and stimulating address on "The Luther League a Unifying Factor in Our Church Life," was delivered by Rev. G. M. Graw, D. D. The newly elected officers are as follows: President, Mr. Charles Sherman; vice-president, Mr. Jacob Wahl; recording secretary, Miss Marion Caines; corresponding secretary, Miss Helen Croninger; statistical secretary, Mr. A. J. Swartz; treasurer, Mr. Harry Grolle.

Mansfield District.

—The Luther League of the First Church, Mansfield, Rev. S. P. Long, D. D., pastor, gave the members of the Wittenberg Synod a reception on the first evening of its session in that church, October 14-18.

Tri-City District.

—The Tri-City District Luther League of the Illinois State League held its third quarterly meeting on September 22, in the First Swedish Church of Rock Island. Rev. S. G. Högglund, pastor. It was a rainy night, but a goodly number of young people came, and a mixed program of most excellent quality was carried out. Besides the local pastor, Dr. W. H. Blancke, of St. Paul's Church, Davenport, and Rev. Ira O. Nothstein, of Grace Church, Rock Island, were present. By these three faithful Luther League pastors stirring missionary addresses were made on this occasion, and we have every reason to believe that the audience was deeply moved. It was indeed like a large Christian family, and we all seemed to be in tune with the spirit of the meeting. While no action was taken, it was nevertheless suggested that the Leagues take an active interest in missionary work. The India field suggests itself most strongly, because one of our number, namely, Rev. I. O. Nothstein, expects to take up work there next year. We are thus hoping that this District, active as it is, may gain further strength by additional labor in the cause of missions. After the meeting had been dismissed, a social half hour was enjoyed.

CANADA

—The first fall rally of the Eastern District of the Canada Luther League was held on Wednesday, in afternoon and evening sessions, in St. Peter's Church, Williamsburg, the Rev. J. J. May, Ph. D., pastor, and was attended by a large number of delegates and visitors from Montreal, Ottawa, Dunbar, Riverside and Morrisburg.

The chairman of the executive committee, Mr. Henry Shennette, who is also the treasurer of the Canada League, called the meeting to order at 2.30 p. m., and ably presided at both sessions. The Rev. L. M. McCreery, pastor of

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St. Paul's Church, Morrisburg, conducted the devotional service, after which Mr. E. C. Merkley, of St. Peter's Church, Williamsburg, welcomed the League to Williamsburg and the church. President Shennette responded to the welcome.

Mr. Bernard Fetterly presented an able paper on "The Origin, Purpose and Future Possibilities of the Luther League." This paper traced the history of the Luther League in the United States and in Canada, and gave a definition of its character and purpose.

Miss Belva Barkley, of Williamsburg, in a very helpful paper on "What the Luther League can Do for Our Church," emphasized "godliness" above all else.

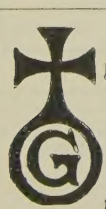
"Young Women for the Deaconess Work," by Miss Florence Garlough, of Williamsburg, vividly presented this wonderful sphere of work for women in nursing, teaching, parish work, all in the name of Christ.

Miss Tombyll, of Montreal, in her helpful paper on "The Luther League's Duty to Those Outside the Church," spoke on inner, home and foreign missions, on the immigrant, on work in the Northwest, in the local parish. Questions pertaining to Luther League work were made exceedingly helpful by the answers which Mrs. A. H. Casselman, Mrs. J. L. McMartin, both of Morrisburg; Mrs. O. Becker, Williamsburg, and Mr. K. L. McIntosh, of the recently organized League in Ottawa, gave.

At 6 o'clock supper was served in the basement of the church. The Rev. M. J. Bieber extended the thanks of the visitors to the local League for its warm welcome and usual generous hospitality.

The evening session began at 7.30 o'clock, the Rev. H. J. Croushore, of Montreal, conducting the devotional service.

Miss Meda Whitteker, of Williamsburg, read a paper on "What the Luther League Should Do for Our Seminary," in which she spoke of the urgent need of this institution at Toronto, and the duty and opportunity of the Leaguers to assist its development by prayer, gifts and men. Mr. J. Steen, principal of the school in Williamsburg, delighted all by his able presentation of "Luther as an Educator," and Miss May Baker, of Morrisburg, gave an interesting paper on "Are We, Members of the Luther League, Doing Our Share of the Work Required of Us." President Bieber discussed the "Luther League" by analyzing the word "league" into the words "learn," "each," "activity," "give," "unity," "evangelization," and then outlining the corresponding duties and opportunities of the Leaguers.



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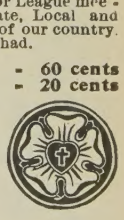

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Our Juniors. November

CORRESPOND, IN THIS WORK, WITH C. ELVIN HAUPT, D.D., LANCASTER, PA.

Calendar. November and December are full to overflowing with suggestions and encouragements for Lutheran Juniors. This year the record is for December as follows:

December 4.—Second Sunday in Advent.

December 9.—Good King Gustavus Adolphus was born in 1594, and the poet John Milton in 1608.

December 10.—In 1520 Martin Luther, at Wittenberg, openly and bravely burned, at the city gate, the "bulla," or letter from the Pope at Rome, sent to cast Luther out of the Romish Church.

December 11.—Third Sunday in Advent.

December 17.—Birthday of Beethoven, 1770; Whittier, 1808, and Joseph Henry, the scientist, 1797.

December 18.—Fourth Sunday in Advent. Slavery ended (1865) in the United States. Birthday of Charles Wesley, 1708, and von Weber, the musician, 1786.

December 21.—The Puritan pilgrims of England landed from the "Mayflower" (1620), at Plymouth Rock, Mass.

December 24.—The eve of Christmas.

December 25.—Sunday, the great festival of Christmas, telling of the birth of our Lord and Saviour ("Nativity") and His "Incarnation" or taking the lowly nature of man. Birthday of Sir Isaac Newton, the philosopher, 1642.

"It came upon the midnight clear,
That glorious song of old."

December 26.—Second Christmas Day, for socials, homecomings, etc.

December 29.—Birthday of Gladstone, the statesman, 1809.

December 31.—The eve of the civil New Year, often observed at midnight as "Watch Night."

December is the month that beautifully illustrates the whole plan of redemption. The early part of the month is given to preparation and the later to realization of joy. Thus the o'd dispensation once looked forward and made ready for the fulfilment. Prophets foretold, psalmists and kings expected, and the people, all, waited for the new era of salvation.

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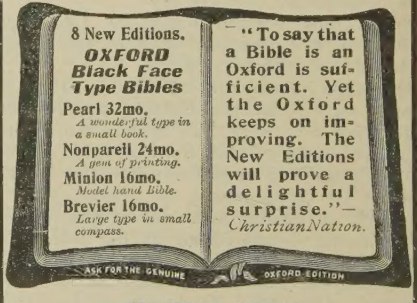
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